PROBLEMES of Beauty, Loue, and all Humane Affections.

With a discourse of BEAVTY *by the same Author.*

Translated into English by *S. L. Gent.*

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To the right worthy, and my honorable friend, Maister *Samson Lennard*, Esquire.

Amongst those many duties that are required in a man any way obliged for a benefit receaued, Seneca *setteth this downe for one*, Caue ne claim gratiam referas, *Take heed least thou smoother thy*

thankfulneſſe in ſuch a manner as if thou were aſhamed, either of him from whom thou receiueſt, or of thy ſelfe that thou ſhouldeſt receiue; for, Ingratus eſt qui remotis arbitris gratias agit. *This is the reaſon (right worſhipfull) that hath made me bold at this time to dedicate theſe my ſimple labours vnto your ſelfe, not becauſe I thinke them any way worthy your worthineſſe, or ſufficient in the ſmalleſt proportion that may be, to requite thoſe infinite bounties I haue receiued from you: but to make knowne vnto the world that I am not aſhamed to acknowledge how much*

I am

I am bound to bee thankfull, and how little I am able to expreſſe my thankfulneſſe as I ſhould, that haue no better meanes to requite, then by craueing more, that is, by humbly intreating that you will bee pleaſed, as a full recompence of your former goodneſſe in ſupplying my wants, in this little worke, to protect my infirmities: you ſhall thereby not onely adde much vnto your former kindneſſes, but giue quickning and ſpirit to my future ſtudies, and make me bold, by your fauourable acceptance of this, to vndertake matter of farre greater conſequence, and better

befitting your worthy patronage. Which I doe the more willingly promise, because I want not will to performe it. For pity it were but I should euer liue in wants, if I should euer liue to want will, euer to loue and honour him that hath euer supplied my wants. And though this be reason enough to binde me to more then I can either doe or promise, yet Nature, and Name, and bloud, and neere alliance, challenge a greater dutie at my hands: and if none of these were, yet forasmuch as I know not any vpon whom it hath pleased God with a more bountifull hand to poure down his

his earthly bleſsings in this life, then vpon your ſelfe, it cannot but be wiſdome in me, to make choiſe of him to bleſſe this worke, whom God hath ſo bleſſed in this world. Pardon me (Good Sir) if out of a true acknowledgment of Gods goodnes towards you, and by you towards me and mine, and not from any the leaſt touch of vaine glory, or flatterie, or doubt of the like acknowledgement in your ſelfe, I be bold to tell you (for to my owne comfort I ſpeake it) that God hath from time to time, euen from your cradle vnto this day, cheered you vp with a bountifull

change, and variety of his blessings. First, with a Father whose prouident care for your education when you could not prouide for your selfe, made you a man before you came to mans estate, and layd a foundation so firme, not onely for your owne future benefit, but for the ensuing felicity both of yours, and his posterity in this world, as that I cannot but ioy in the remembrance of his wisedome, and carefull foresight, and congratulate the happy successe thereof in your selfe. I meane in prouiding for you in your riper yeares, and his declining time, a better comfort to supply his want

want, euen that honorable Lady your deare and louing wife, who hath not onely multiplyed your happineſſe in this life by her many vertues, and euen vnſpeakable affection towards you, but by her large and lawfull patrimony, the renewes and honour of an ancient Baronie, to yours and her heires for euer, lineally deſcending from ſo many noble Lords her parents and honourable Progenitors. From both whoſe loynes hath ſprong a third bleſſing not much inferiour to the reſt, not onely numeroſa proles, *many children, but many good: and among the reſt, your worthy*

ſonne Sir Henry Lennard, (whoſe name and nature I muſt alwayes loue and honour) as heire both to your honours and honourable vertues. Thus hath God euer bleſt you, a child, a husband, and a father, and thus God euer bleſſe you, and adde vnto theſe his bleſſings a long life, that you may long liue to be a bleſſing to other men, and to patronage this, and my future labours in this kinde. Touching which worke ſo vnworthy your acceptance, let me intreate you not to ſticke in the title, or to thinke it a ſubiect vnworthy your grauitie, being grauely handled. It is one thing

to

to write of paſsion, and another to bee ſubiect to paſsion. The beſt and graueſt writers haue writte thereof, and it vnbefittes not any man to reade what they haue written. The Author I will not commend: let the worke commend the Author. The tranſlation I muſt not commend, onely I wiſh the volume had beene farre greater, ſo leſſe Philoſophicall. Howſoeuer, if it finde fauour in your eye, I haue my deſire, and I ſhall thinke it the greateſt happineſſe that euer befell me in this life, to haue done any thing that may content him by whom I liue. And ſo I end,

wiſh-

wiſhing you all happineſſe in this life, and after this life, that which neuer hath end. From my lodging in Weſtminſter 30. Aprilis 1606.

Your Worſhips in all *duty to be commanded,*

Samſ: Lennard.

A diſcourſe of the Author, *vpon Beauty.*

AMongſt thoſe cleare lights, which in the middeſt of the darkneſſe of ignorance, can direct the minde of man to the knowledge of the magnificence of our great God, the cleareſt, and moſt reſplendant ſeemeth to be that of *Beauty*, which ſhineth not in one only part of the vniuerſall, but in the whole: appeareth not only in things animate, but inanimate: ſheweth her greatneſſe, not onely in the accidents but in the ſubſtance: layeth open her riches, not onely in the Elements, but in the compoundes: not onely in the ſuperficiall part of the earth, but euen within the bowels thereof (as within a ſafe treaſury) hideth her manifold beauties, extendeth her golden rayes, not onely to things viſible, but inuiſible: manifeſteth her ſparkling luſtres, not onely to things earthly, but heauenly. So that aſcending euen from the loweſt things that are, vnto the higheſt, we do ſtill diſcouer the greater wonders of this ſo great a God, communicated vnto vs by the Arch-figure of al beauties.

Hence

Hence it is that the Platoniſts would, that paſſing by the creatures as it were by ſo many ſteps, or degrees of nature, we ſhould aſcende to the knowledge of that ſupreme Monarch, who with his infinite power, and vnſpeakeable wiſedome, cauſeth that ornament of Beauty to ſhine in euery part, which to no other ende, benigne nature hath framed an ingin ſo heigh and ſo wonderful, then to direct vs to the knowledge of thoſe attributes, which in truth are dew vnto him. And therefore ſaith the father of all Romaine eloquence. *Quid poteſt eſſe tam apertum, tamq; perſpicuũ, cùm cœlum ſuſpeximus, &c.* What can be more plaine, and manifeſt when we behold the heauens, and cõtemplate the celeſtiall bodyes, then that there is ſome kinde of Godhead whereby they are gouerned? The creatures of God are the ſooteſteps of the great God, which ſhew vnto vs his greatnes: they are the looking glaſſe, which a far off repreſẽteth vnto vs the rich colours of his immeſurable Beauty: they are a booke of artificiall notes, written in letters of gold, which inſtruct the ſimple minds of mẽ: they are the finger of that diuine wiſdome, which diſcouers vnto

vs the greateſt treaſures of the greateſt good: they are ſo many learned tongs (mute I muſt confeſſe) but yet more eloquent then all humane eloquence, which in a ſtill tongue inſtruct our ignorance, and perſwade vs to the ſeruice, and worſhippe of the true God. And laſtly, they are ſo many goades, which by a ſweete kind of inuitation pricke vs forwarde to the knowledge of the originall fountaine of all good. And to ſay the truth, what clearer footſtep, what brighter Looking glaſſe, what eaſier booke, what readier finger, what wiſer tongue, and what more eaſie ſpurre can any mortall eye diſcouer then Beauty? It ſhines in the eaſt, is admirable at noone, is pleaſant euen at night, but moſt reſplendant in the day. It is white in the ſnow, red in the roſe, gratious in the violet, delightfull in the flowers, rich among the plantes, wōderfull among the beaſts of the field & glorious amongſt mē? Who beholds & reſts not aſtōiſhed at the cleare light of the Moone, the bright beams of the ſun, the whitenes of ſiluer, the ſplēdor of gold, the purity of the marble, the ſparklings of the diamōd, & ỹ high priſe of al other precious ſtones, & artificial Iuels? What

What eie can reſt ſatiſfied in beholding the variety of the formes and colours of the rainebow, the great riches of the ſpring, which in all things, in all places, euen the moſt ſolitary in holes & caues, vpon high hils, the craggy rocke, hollowe mountaines, deſert corners, and in all other places moſt remote & abãdoned, diſplayeth the maieſty of her mother *Venus*? who is not aſtoniſhed to behold the rich garments of the beaſts of the field & the birds of the ayre, rich in their proud mantles, their glorious maynes, their beautifull backes, their ſoft feathers, their comely ſpottes, their glittering wings? who wondereth not at the haire of the Lion, the ſpotted garment of the Panther, the excellent feature of the horſe, the backe, of the Leopard, the no leſſe delightfull, then alluring skin of ſome little dogges, which furniſhed with a thouſand ſtrange delights, attend vs euery howre in our houſes? who can ſufficiently diſplay the Beauty of the Cocke, the rich tayle of the Peacocke, the innumerable colours of the Pigeon, the glorious feathers of the Feſant? who can deſcribe the ſiluer ſcales of the fiſh, their ſlippery backes, their ruddy, and hyacinthian purple

colours

colours, their diuers purflings, in manner of litle drops of gold, their formes, their finnes, their barbes, their armes, and their innumerable fashions? Who can by speech sufficiently set downe the whitenesse of the Lilly, the rednesse of the rose, the purple of the violet, & the multitude of those excellent beauties, which we behold with singular delight and admiration in euery flower? Who can describe the colours of the Apple, his red, & white, & yellow, and medley of al colours, the forme spherical, oual, piramidall thereof, with a thousand other wonders, which vpon their plants we see in them? who is so wise as by his speech to adde beauty to the beauty of the plants, to their barkes, their tall trunkes, their strong bases, their spreading boughes, to the delicatenes of their leaues, the prise of their gummes: the diuersity of their flowers, the magnificence of their fruite, the beauty of their toppes, and the diuersity of their kindes? who doth not admire the comlines of the Mirre tree, the nobleneſſe of the Cedar, the height of the Pine, the strength of the Oke, the beauty of th Cypres, the fecundity of the Oliue, the rarity of Agnus castus? who can suffi-

cientl-

ciently celebrate the amenity of the medowes, the fertility of the fieldes, the height of the hilles, the greatnesse of the mountaines, the beauty of the Ilands, and the stately bounds of sundry prouinces, fauored with a thousand sundry properties, by the celestiall influence? who can sufficiently commend the clearnes of the water, the swift current of the channells, the sweete murmur of the fountaines, the treasures of the riuers, the strange wonders which the *Mediterran*, *Hibernian*, and *Ocean* sea, yea euery golfe, euery depth doth hide in it? What stile so graue, as to set downe the riches of the raine, the Beauty of the clouds, the strange grace of the falling snowe, the twinkling of the starres, the flaming of the cometts, the motion of vapors inflamed, and the sweete breathinges of the celestial aire.

Alas these, and a thousand the like can neuer be expressed, nay the beauties of Gods creatures cannot be considered of without wonder, without astonishment. If then such be the visible things of nature, what shall wee thinke the inuisible are? for we cannot but knowe, that those things that are most excellent, nature hath hidden, & kept most close.

Gold

Gold ſo much eſteemed in the world, it hath hid in the bowels of the earth: precious ſtones, & pearles of greateſt priſe, in the bed of the ſea: the ſeede, in which is preſerued the life of euery plant vnder a thouſand barks: the ſweetnes of euery fruit, with the marowe therof, and euery thing of greateſt priſe, it hath hidden from our eyes. If then we are but as it were ſtammering children in expreſſing the beauties of corporall things, as of the colde marble, the dead ſtone, and other things inſenſible, how ſhould we be able to expreſſe the Beauty of an angell, an *Archangell*, *a Seraphin*, *a Cherubin?* Alas too dul is the minde of mã, too vncapable of ſo excellent a knowledge, too dead is euery ſtile, to ſilent all eloquence, too ſlowe are al pennes, and too rude are all tongues Al we can do, is but to paſſe by theſe mortall beauties, as it were by ſo many ſhadowes, which doe weakly guide vs to knowe in parte the incomprehenſible beauties of inuiſible creatures, and from thence to proceede with ſtrange aſtoniſhment, to the contemplation of the firſt *Fayre*, which is the inuiſible God, who, to no other ende, hath framed theſe outward beauties, then to direct vs to the

inward,

inward, the visible, to stirre vs vp to the inuisible, the corruptible, to inflame our desires to the incorruptible, the terrestriall, to rayse vs vp to the celesti-all. But man hauing forgotten both himselfe, and his duty, as if he were meerely earthly, fasteneth his thoughts vpon earthly things, vnthankfull vnto God the Author of so great a good, and to himselfe the cause of his vtter ruine. But to passe from nature vnto arte. It was onely Beauty that did first minister the occasion vnto arte, to finde out the knowledge of Carning, painting, building, to finde out the mo sells, prospectiues, and rich furniture of so many proud, and wonderful edifices: and from hence haue our Poets taken occasion to celebrate not only naturall Beauty, but artificiall: not onely the Beauty of the body, but of the minde too: in so much that many times with the sweetnesse of their verse they leaue the reader full of wonder, & astonishment. As amongest others, saith *Politian* of artificial Beauty.

The princely house diuides the terrene aire,
more bright with gems of gold then I can tel
Which maks the darkest night then day more faire,
the workmāship the maker doth excel.

On

On Adamantine pillers hangeth there.
a floore of Emralds, that doth fit full wel,
Their harts to comfort that doe pant with care
to mount vp Sterop, Bront, or Mongibell.

And *Arioſto* following the deſcription of another proud building, ſayth.

The high pillers and the Capitels of gold,
wheron thoſe thriſe faire gemed floors did ſtād
Thoſe ſtrāg marbles which ſuch art did vnfold
grauen in ſundry formes by learned hand.

And *Hugoni* colouring the Beauty of the ſpring, vttereth theſe verſes.

The earth that her due ornament had loſt,
and nothing brings but horror to the eye
Vvith thouſand colours of farre greater coſt.
doth, once againe reuiude, adorned lie,
The nightingale renewes her warbling plaint
& they renew the fire in frozen heart. (faint,
And wanton loue growes ſtrong which thē did
the ayre, and water laugh in euery part.

And *Veniero* to the like purpoſe.

The woods & meadows euery wher grow green
the waters are in euery fountaine cleare.
The ſouthern wind that neuer blowes too keene
ſo moues the leaues as motion none appeere.

But all theſe paſſing from this Beauty, to the Beauty of man (whereof it ſeemeth that al our Tuſcan poets haue delighted to write) could neuer thinke themſelues ſatiſfied with the commendations therof:

and

and therefore saith Petrark.

I thought perhaps to number all the starres,
And to inclose all fountaines in a glasse:
When first I thought within these paper bars,
to praise that Beauty which al pens doth passe
Or to cõmend that flowre which is the rarest,
because it giueth Beauty to the fayrest.

And Arioſto, following the ſame ſubiect, ſaith.

He that commends Phillis or Nerca,
or Amarillis or Galatea,
Tytirus and Melibe, by your leaue,
Let him be mute, my loue the prayses haue.

And Sanazzaro.

My Phillida whiter then the Lilly,
more louely then the feelds in midſt Aprile.

And of the Beauty of the minde ſaith Mattelli.

Princely ſpirit whoſe fame all limits ſcornes,
whoſe name no pen ſufficiently adornes.

And laſtly Caro.

And thẽ they cald him wiſe, & ſtrong, & iuſt,
Miters, and garlands they put on his head,
And termd him great Father, King Auguſt.

Here I paſſe ouer with ſilence the deſcription of thoſe pleaſant places, delightfull ſituations, hills, cities, temples: neyther will I ſpeake of thoſe affections of the minde, of ioy, laughter, glory, hope, loue, modeſty, comlineſs, ameſaſtneſſe, ciuility

uility, affability, wiſdome, valour, patience eloquence, and whatſoeuer elſe that concurreth to the forming of the inward Beauty of the minde, which by dayly ſpeculation, and frequent action is obtayned: for whoſoeuer attentiuely readeth thoſe wiſe and ſage Poets, not ſo carefull to deſcribe laſciuious Beauty, as that which is ioyned with true ſhamefaſtnes, modeſty, tẽperance, and vertue, ſhall finde in them, not only thoſe excellent poeticall figures, which giue a kinde of luſtre, and Beauty to their ſententious ſpeech, but that greater Beauty of the minde, beautified by their learned pens. Let it not therefore ſeeme ſtrange, if I in this little worke haue bin bolde, by way of *Problemes* to handle this ſubiect of *Beauty*, & thereby to paſſe to the matter of *Affectiõs* which by beauty are eſpecially & moſt ſtrongly ſtirred vp: for if it be true (as among al philoſophers it is held moſt true) that loue is the rule, and meaſure of all other affections, and that loue is moued by that which is faire, as by her proper obiect, I could not with any conueniency haue written of *Beauty*; if I had not paſſed to that *affection*, which eſpecially (as the proper obiect

and

and matter belonging thereunto) contemplateth that which is fayre, neyther could I well haue followed this subiect of loue, if I had not likewise written of al other affections, among which loue is the predominant, and from which the rest receiue thir originall, beeing, I confesse, it was beyond my skil exquisitely to handle a matter of this worth: and therefore following only a problematicall stile, vnder probable reasons & briefe conceites, I haue briefely shut vp this whole discourse, perswading my selfe thereby, both to haue done that which was answerable to my owne strength, and this present subiect. And therefore to conclude, let ingenious mē conuert their studies to the contemplation of the Beauty of Gods creatures, & thereby learne to direct their loues, to the loue of that chiefe, and supreme fayre, which can onely make them happye and giue them perpetuall felicity. And as the beauty of the minde, is of higher prise, then that of the body, so let them remember that the inuisible beauty is more worthy of Loue, then the visible, because that endureth for euer, and this euen with wings passeth away.

Pro-

Problemes of Beautie written by Thomas Buonie, Cittizen of Lucca.

Why is Beauty so vniuersal?

Probleme. 1.

PErhaps bycause it is a kinde of good, which being by nature communicable, doth therfore shine in euery part of the vniuersall world. Or *Perhaps* becaus all thinges being the effects of one and the same *Nature*, which is a benigne mother vnto all, it was not conuenient, that any thing should bee in his degree deformed: but that all thinges according to their due formes should haue some perfection of *Beauty*; and as the Pecocke is faire, the Eagle faire, the Swan, the Lyon, faire, so should the Serpent be faire, the Crocodile, the Aspe, in their kindes: from

which *Beauty* is framed that vniuerſall *Beauty* of this inferiour created world: which is a kinde of foote ſteppe of the diuine *Beauty*. *Or Perhaps* for the conſeruation of the kindes, the which by generation are preſerued: vnto which action of generation, it was not requiſite, that the *Agents* ſhould be violently drawne: but being gentlely allured by the *Beauty* of their kindes, they ſhould willingly frame themſelues to the acte of generation. *Or Perhaps* that ſoueraigne creator of all thinges beeing the Supreme *Eſſence*, which hath in it al kind of perfectiõs in an infinite degree: and conſequently al *Beautyes*, and being the firſt *Faire*, in a degree that is infinite too, hee would likewiſe in his great bounty vniuerſally impart a kind of perfection to all Nature.

VVherefore is Beauty imparted to euery particular Creature?

Probleme. 2.

PErhaps becauſe man ſhold not only conſider it by the diuers kinds; but by

by the particulars of the vniuerſall, and from thence ſhould paſſe with the winges of his cogitations, to the contemplation of the higheſt *Fayre*, from whence, as from a fountaine all ſmaller Riuers deriue their *Beauties*. *Or Perhaps* becauſe benigne Nature intendeth alſo the conſeruation of euery particular creature: which by nothing can be better performed then by vnion, which vnion, ariſeth from Loue, and Loue by nothing but *Beauty* can be ingendred. *Or Perhaps* becauſe the vniuerſall cannot be faire, except the particulars bee likewiſe ſo: and therefore to the end this vniuerſall *Theater* of the World might appeare more beautifull: the Creator of things did not only adorne, the vniuerſall partes, with beautiful colours, which are the general kindes, but the particulars alſo, to the end, that therin the vniuerſall *Beauty* might ſhine more cleare. *Or Perhaps* becauſe euery kind ſhould be admired for the *Beauty* of their particulars, and ſo being ſeiled within the bounds of the *Beauty* of their indiuidualls, ſhould reſt contented, and ſatiſfied.

Wherefore doeth Beauty ſhine eſpecially in women.

Probleme. 3.

PErhaps becauſe ſuch is the order of nature, that what it wanteth in one, it ſupplieth in the other, and therefore hauing indewed man with a wit, and iudgement farre more excellent, and more fit for the contemplation, and ſpeculation of things, and framed him in reſpect of his minde, in a manner diuine, ſhe would ſupply this want, and giue a full recompence vnto women with bodily *Beauty*, whereby ſhe ſhould be in ſome degree ſuperiour vnto man. *Or Perhaps* becauſe women knowing their bodily *Beauty*, ſhould by their ſtudious endeauours, ſeeke to attaine that of the minde, and ſhould endeauour to bee that in their mindes, in their ſpirituall part, which in their bodies, nature hath framed them. *Or Perhaps* becauſe ſhee ſhould not by man be contemned; but rather for her *Beauty* be reuerenced, admired, and only loued. *Or Perhaps* to the end ſhe taking knowledge of theſe her perfections, ſhould the rather bee guided by the

the zeale of honour, and the bridle of ſhamfaſtneſſe, not to violate ſo vnſpeakable a treaſure, being aſſured that ſo great a grace was neuer giuen her from heauen, to defile with *Luxury*, but rather to bee a Bridle to that heate of concupiſcence, which in her weake nature would gather ſtrength. *Or Perhaps* becauſe hauing receaued ſo great a bleſſing, ſhee ſhould learne of her mother nature, to hide it, which couereth euery faire, and pretious thing, vnder a thouſand ſhells, and barks: yea in hard rocks and bottomles depthes, and not to lay it open as a thing common.

VVhy doth Beauty ſo ſoone decay?

Probleme. 4.

PErhaps becauſe *Nature* admitteth no permanent eſtate in theſe inferiour things; but giueth onely the being, and the increaſe: to the full whereof, they are no ſooner arriued, but preſently they tend vnto their declination, for no ſtate perfect, is permanent, but like brickle glaſſe is broken with euery falle *Or Perhaps* becauſe diſcret *Nature* hath aſſigned to euery age ſome

especiall good, to infancy the comfort of the dugge: to Child-hood childish recreations: to youth a desire of ciuill conuersation: to riper yeares the fruition of that *Beauty*, which stirreth vp a desire of generation, to perfect man a delight in honorable actions, whereby hee aspireth to immortalitie: to old men the gift of counsell, to decrepite a delightful remembrance of things past. Whereby according to those offices, especially necessary vnto Nature, either particular, or vniuersall, was giuen the excellencie of some good, to euery particular age, which beeing expired) men gaue ouer their delight in that gift, as no longer necessarie, and betoke themselues to that which was more fit. *Or Perhaps* becausse wee may knowe that earthly *Beauty* is like a flying shadowe, and therefore wee are not to fasten our eyes vpon it, but to turne them to that soueraigne *Light*, that is free from all change, from all passion. *Or Perhaps* becausse loue is proper to young men (*Beauty* beeing onely found in that age) the which lasting but a short time, suddenly doth the flower of that fading good vanish, which

which adorneth their youthfull members.

VVhy is Beauty especiall apprehended by the sight?

Problemc. 5.

PErhaps becauſe *Beauty* is a certaine diuine ſplendour which is ſhewed vnto vs in thinges naturall, and that doth moſt participate of the diuine Nature, which is leaſt earthly, and ſuch is the eye (among other ſenſes) in apprehending thinges, and therefore the fitteſt meane to diſcerne ſo great a good. *Or Perhaps* becauſe the eye is, as it were the cleare looking glaſſe of the ſoule, in which are deſcried all the affections of the minde, as Anger, Diſdaine, Paſſion, Loue, and ſo forth, among which the principall is Loue: the eye therefore longes after *Beauty*, (and whileſt it contemplateth the colours, the formes, the features, the cariage, the complection, the comlines, the grace, the laughter, & whatſoeuer excellēt quality belōgs vnto *Beauty*) is deem'd

firſteſt to be the principall iudge therof. *Or Perhaps* becauſe the firſt obiect of the eye, is the light, without which all *Beauty* (as being buried in the darke) is made vaine, and therefore no maruaile, if the eye being in it ſelfe ſo cleare, and tranſparent, ſeeke the light of *Beauty* in euery darke bodie with ſuch delight. *Or Perhaps* bycauſe many thinges concurre to the framing of a perfect *Beauty*, and therefore the ſight beeing that (among the other ſenſes) which apprehendeth moſt things, by this organ, a louer doth beſt diſcerne the perfection of all thoſe principall parts, which are required to the framing of a compleate *Beauty*. And therefore wee ſee that louers by the bare report of vertue, in any honorable breaſt loue imperfectly, but if report be once confirmed by an interuiewe, and the eye be made iudge as well as the eare, it gathereth ſtrength, and groweth wonderfully, which proceedeth from no other cauſe, then from the great force that the eye hath in the true iudgement of ſenſible things, beſides the power thereof extending it ſelfe, more then all the other ſenſes to the multitude of obiects, and more ſpeedily apprehending them.

Wherefore

Wherefore doth Beauty alwaies delight?

Probleme. 6.

PErhaps becauſe whatſoeuer hath any thing in it, that is diuine (ſuch as *Beauty* is) doth alwaies bring with it ſome Ioye: In ſo much that wee ſee, that many thinges according to the portion of that treaſure of diuine greatneſſe, which they participate, doe yeeld vs pleaſure, and delight, more, or leſſe. As a meadowe decked with a thouſand varieties of flowres, breathing as it were vnto vs refreſhing odours; a fountaine abounding with Chriſtaline waters, and adorned with many tender ſprouts, and bowing ſhoots; a magnanimious horſe ſtrong of bodie, pleſant in countenance, maieſticall in paſe, dapled in coulour, bold in nature, a glorious Pecock, beautifull in his golden feathers; a glittering *Diamond*, an Orient *Pearle*, a ſhining *Carbuncle*, and euery other rich and precious Gemme, bringeth alwaies delight and pleaſure with it. *Or Perhaps* becauſe diuers coulours wel placed and artificially inlightned, are apt alwaies to bring de-

light vnto the eye, as also a tuneable voyce vnto the eare. For among those things that giue greatest grace, and *Beauty* to a woman, the principall are, the gratious colours of her well featured members, and her hony wordes, which being sweetly vttered, make excellent harmony, and yeeld vnspeakeable delight. *Or Perhaps* because that, which perfecteth not onely the outward powers, but the inward also, brings alwayes delight, and therefore the corporall *Beauty* reducing in to act the senses, and the incorporal, inuiting vs to contemplation, and inuesting vs (as it were) into all vertues, both the one, and the other, must necessarily yeeld delight, and pleasure, for this is the propertie of the naturall powers, that in the presence of those obiects that serue them, and belong vnto them, being inuited vnto action (which they naturally delight in) they take great Ioy, and contentation, and the reason is, because by their obiects they are fed, terminated, and perfected, and therefore the vnderstanding at the presence of an intelligible, *Species*, the will in the presence of any kinde of good, the memorie of any Image presented

vnto

vnto it, and the sense at the presence of a sensible obiect, receiueth ioy, and content. So that the corporall *Beauty*, being gazed on by the outward senses, and the incorporall *Beauty*, that is, the *Beauty* of the minde, being apprehended by the inward senses, and that by the helpe of the eare, cannot but bringe vnto either sense, great pleasure, and delight. *Or Perhaps* because the comfort which the other sensible obiects doe giue, endes in some speciall sense, as the pleasure which a coulour giues, is onely the pleasure of the eye, and the delight which a good sauour brings, is onely of the Nose, but the delight of *Beauty* is a content common to all the senses, which falleth out, because *Beauty* dependeth vpon many and diuers goods, they which delight now this sense, now that: So that there is no time, in which *Beauty* bestroweth not vpon man, some kind of delight, and contentation.

VVhy is Beauty worthy of Loue?

Probleme. 7.

PErhaps becauſe bodyly *Beauty* is a cleare ſigne (if Malignity bee not hidden vnder it) of a faire (that is) of a vertuous minde. The which by thoſe rich doweryes, which it gathereth vnto it ſelfe, deſerueth to be knowne, celebrated, & accounted worthy of honor, which honour that it may duely receaue, loue is the beſt guide, which beſt knoweth the merit of the thing beloued, and therefore this man it honoreth, that it admireth, this in priuate diſcourſe it prayſeth, and that both in proſe, and verſe it extolleth, which are all effects of loue. *Or Perhaps* becauſe *Beauty* either true, or ſeeming, is alſo a good, either true, or ſeeming, & whatſoeuer is ſuch, cannot but be worthy of reward, and a more acceptable reward cannot be giuen, to make manifeſt the merit thereof, then the heart wherewith Loue is giuen. *Or Perhaps* becauſe that which bringeth ſolace, and recreation to the minde, delight to the inward powers, pleaſure to the ſenſes, deſerueth

deſerueth recompence, and ſuch effects doth *Beauty* produce in vs. So that the pleaſure that we take, being great, it is fit that the recompence be anſwerable thereunto, and ſure a greater then Loue cannot be giuen, *Beauty* is worthy of the greateſt. *Or Perhaps* becauſe the Excellencie of Good, deſerueth the excellencie of the affections, and the greater Good, the greater affection. Hence it is that greater courage is ſhowen in the defence of a great perſonage iniured, then of an other of baſe degree, and condition. As a learned man is more carefully garded, and defended then an Idiott, a Queene then a common woman, a Nobleman, then a Commoner, a Cittizen then a Slaue. And therefore *Beauty* beeing a Good, which conteyneth in it the excellencie of many other Goods, as well naturall, as acquired, it followeth neceſſarily, that the excellencie thereof muſt bee verie great, as beeing that which is framed of a multitude of al other excellent things, whereby, it likewiſe followeth, that it challengeth the greateſt affection which is loue, & the ſupreme *Beauty*, the ſupreme Loue.

VVhy are not all men delighted with one and the same Beauty?

Probleme. 8.

PErhaps becauſe that is fayre which to euery man ſo ſeemeth, little conſidering the reaſon of true *Beauty*, but onely that which is miniſtred by the ſenſe, wherein delighting themſelues, they ſticke faſt. *Or Perhaps* the diuerſitie of mens complections, breeds a diuerſitie in their deſires: wherby they iudge diuerſly of things preſent, & follow thoſe which doe beſt agree with their conſtitutions, whereby wee ſee that in the Election of any thing whatſoeuer, the Appetite doth accommodate it ſelfe to the tẽperature of the body, and it holdeth not onely in things naturall, but mortall alſo: for we ſee that as the country Swaine deſireth groſſe meates, ſuch as agree beſt with the groſſeneſſe of his nature, labours, & education, as Onions, Leekes, Garlike, Beefe, Bacon, and ſuch like: and theſe meates to him are ſweete, and ſauory. So we ſee that men fitting themſelues in their cuſtomes, and carriages to their bodily

bodily temperatures, do euer desire to conuerse with their like, and therefore no maruell if the same happen in the election of *Beauty*. *Or Perhaps* because Nature would haue it so, to the ende that euery one should bee esteemed, and beloued, and they that are not absolutely faire in euery part, should not be despised, but being receaued into grace, and fauour with their louers, might liue honestly, and in good esteeme with them. That so the profit of the vnion of the whole vniuerse, the benefit of Peace, mutual society, and safe custodie of all earthly blessings, might supply all other defects, and losses.

VVhy is Beauty enioyed, least esteemed?

Probleme. 9.

Perhaps because the Agent possessing his end, in it resteth contented and satisfied: and the Louer enioying that *Beauty* which he loueth, queales in his affection, by the fruition of that he desired, which wee may easily obserue in euery thing else. The fire being mounted to his natural spheare their resteth: Euery heauy body descending to the

Center

Center, ceaſeth motion. A Captaine when he hath gotten the victorie, layeth aſide his armes. A ſhippmaſter being entred the hauen gathereth vp his ſayles. Hee that thirſteth hauing with water alaied his thirſt, deſires water no more, and the traueller beeing come to his wiſhed home, hath ended his trauells: whereby wee may likewiſe vnderſtand, why a Louer poſſeſſing his treaſure of *Beauty*, expreſſeth not ſo much delight in the hauing, as deſire in the getting. *Or Perhaps* becauſe there is no earthly thing whatſoeuer, that hath not ſome imperfection annexed vnto it, the which a Louer in the certaine poſſeſſion of that hee loueth finding, preſently, fainteth in his deſires: which to be true, our Senſe and experience teacheth, in as much as wee are many times either for want of due care, and foreſight in our ſelues, or the diſſimulation, and coloured arte of others, deceaued; For (not to ſpeake of thoſe manifolde imperfections, that many euen from their cradle bringes with them) Howe many vices are often times hidden vnder long garments? What pride, intemperance, Luxury, Immodeſty, Gluttony, Sloth, Enuy, Lyeng, Decipt, violating

violating of honour? How often is the loyall heart found to bee disloyall; the chast minde vnchast, the modest coũtenance lasciuious, the soũd affectiõ corrupted, the honorable hãd theeuish, & the honorable mã infamous? how often vnder the christaline Ise, lies hidden a stinking dunghill: vnder a white tooth a noysome worme vnder a faire gloue, a foule hãd; vnder a rich garmẽt, a croked bodie, and in a straight body, a crooked minde? Howe often are wee with fained colours, outward resemblances, with words, garments, arte vpon arte deceaued, and abused? So that it is no maruell if the affections of men, bee sometimes altered and chaunged. *Or Perhaps* becausse *Beauty* when it is possessed, it still declineth, and decayes in her perfections, not continuing in that florishing state it was first in. *Or Perhaps* becausse euery thing, as it is more frequent, and common, so more contemptible, and lesse esteemed. *Or Perhaps* becausse the possessor vnderstanding not his owne good, becausse hee knoweth it not, esteemes it not.

VVhy

VVhy is the Beauty of a light woman lesse esteemed?

Probleme. 10.

Perhaps becauſe ſhee hath wronged that naturall gift of hers, and darkned the light thereof by her deformed actions, for it is great reaſon, that ſhee that for a little, and that diſhoneſt pleaſure, tooke delight to ſatiſfie her vnbridled deſires, euen to the diſhonour of her owne name, ſhould by the ſelfeſame inſtrument, wherwith ſhe fooliſhly offended, bee not onely deſpiſed, but with ſhame and infamie abhorred. *Or Perhaps* becauſe that is no perfect faire, which is only bodily, and that diſhonored too, nay neither can it be called a bodily *Beauty* in thē, who hauing torne the ſanctified vailes of ſhamefaſtneſſe, haue offered the vſe of their bodies to common proſtitution: much leſſe is the *Beauty* of the minde found in them, hauing alreadie by the choiſe of a diſhoneſt life, made knowne the foule deformitie thereof. *Or Perhaps* becauſe vntrue, & deceitful thinges neuer pleaſed, and therefore the *Beauty* of the bodie being

being an outward signe of the inward *Beauty* of the minde, but in such a woman made a cloke for sinne, she belieth her bodily *Beauty*. *Or Perhaps* because things common in this kinde, yeeld not effects of Loue: but rather of disdaine, and hatred: which simple nature doth dictate vnto vs, who as a zealous nourse of lawefull birthes, hath alwaies in hatred the adulterous, who bringing nothing with them but confusion (because their certen fathers are neuer knowne) they are no sooner borne, but as soone abandoned, and their eyes are shut, before they see the light of the sunne, and so it comes to passe, that both by the light of nature, and that deare respect that euery man should haue vnto his owne honour, that those women doe neuer please, who though they be faire, yet by their lasciuious behauiour haue made their bodies common to euerie man.

VVhy doth euery man desire to be faire?

Probleme 11.

Perhaps because whatsoeuer hath a shewe of good, is desired of euery

euery man, and such is *Beauty*: For euery thing that is Good pleaseth our appetite, As when we heare any sweet harmony, either of Instrumẽt or voice, any eloquent tongue to speake, when we see any strang, or ingenious workemanshippe, or excellent qualitie, or any thing that is exquisite, their ariseth presently in vs a desire of the same excellencies and perfections: and so forasmuch as *Beauty* is an excellent perfection, wee desire that too. *Or Perhaps* becausse the outward *Beauty* of the bodye, is a token of the inward *Beauty* of the minde, and therefore is not onely desired, but admired, forasmuch therefore as all men doe affect admiration, and a vaine-glorious applause amonge the people, they desire *Beauty* to bee wondered at. *Or Perhaps* becausse the fairer a man is, the nearer he cometh to the diuine Nature: For the *Essence*, or being to euery creature was not equally communicated, but according to the excellency of their Nature, whereby one is more perfect then another, and so likewise in their qualities. *Or Perhaps* becausse thinges highly prized in the world, are highly desired, and most honored. *Or Perhaps* becausse (as it is

in

in the prouerbe) he that is borne faire, is borne fortunate. For we ſee that many faire women by the excellencie of their *Beauty* attaine to high eſtate, and women of baſeſt condition by the mariage of great Lords haue enobled their families. *Or Perhaps* becauſe thinges rare, do more participate of that which is excellent in Nature: As wee ſee among the Planetts, one onely ſunne, among the mettalls, one onely gold, and therefore thinges faire being rare, are moſt deſired, and wee deſire to bee that which is moſt deſired.

VVhy is he that is faire inclined to Loue?

Probleme. 12.

Perhaps becauſe the Cauſe of Loue is *Beauty*, and he that hath the cauſe in *Potentia*, doeth eaſely produce the effect; And therefore ſaieth diuine *Plato*, that Loue raigneth moſt in the hearts of thoſe yong men, that are honorably borne, and tenderly brought vp, who as apt ſubiects receaue into them that paſſion which *Perhaps* refineth their inward

ward part, and adornes them with the *Beauty* of the minde, whereby they are made totally faire: And therefore from hence it is, that Beautifull women, euen for the Loue of vertue, which adorneth *Beauty*, endeauour to furnish them selues with vertuous qualities, as skill in musick, history, curious needle-works, embroderings, and the like womanly exercises. *Or Perhaps* because he that is faire, is for the most parte beloued, and Loue (according to *Seneca*) must be requited with loue, as the loue of friendshippe is to be answered with the like louing affection, ciuill Loue with the zeale of our Country, matrimonial Loue with faith, honest Loue with vertue, diuine Loue with religion. *Or Perhaps* because they that are faire, are thought to be borne vnder *Venus*, which being the Planet of Loue, inclineth those to Loue whom the celestial planets with their influences haue made beautifull. *Or Perhaps* because it is the property of those that are faire to be moderate in their affections, as hauing a true temperature in their complections, and therefore Loue being the moderator of al affections, it should seeme to build her neast in those that are Beautifull.

tifull. *Or Perhaps* becauſe it ſeldome falleth out, that *Beauty* is ſeparated from the force of Loue, and therefore foraſmuch as cuſtome in all things hath the force of a lawe, they that are beautifull following cuſtome, cannot but Loue.

Why are there borne in ſome Prouinces, Citties, Caſtells, and Villages, Beautifull women, in others Beautifull men, in ſome Countries men of tale ſtature, fat, and white, in others leane of body and of a ſallowe complection?

Problome. 13.

PErhaps becauſe to the generation of euery kind, the good qualitie, and temperature of the generating partes, doeth much import, which doth plainly appeare in them which are defectiue in any of their members, who cõmonly get children like themſelues. As we ſee fathers that are purblind, croke backed, ſquay footed, get children like themſelues in thoſe imperfections, inſomuch that the children doe not onely in the feature of their bodies

proue

proue like the principall Agent, which is the father, but like the principall patient too, which is the mother, yea and sometimes like to their causes more remote, as the Grandfather, and great Grandfather both by Fathers side, and the Mothers. Or whether it be by reason of the strong imagination, or the operation of the seede, or the concurrence of the bloud, or any other cause that worketh in the act of generation, wee must conclude howsoeuer, that the first women of those prouinces, Cities Castells, villages, hauing beene of a right excellent complection, and due proportion of members, with other circumstances that conferre any thing to the perfection of a bodily *Beauty*, were the first originall causes, of the *Beauty* of the women in those places, vnto which wee may likewise adde, the influence of the heauens vpon those territories, the fitnes, and temperature of the *Climats*, with the concurrence of meates, and drinkes, best befitting those celestiall operations, which doth plainely appeare in *Gaeta*, *Beneuento*, the hilles of *Pistoia*, and in other places: The like may be said of those men who in the beginning by reason

reason of their tale stature, bigge bone, pleasant aspect, accompanied with a kinde of Lordlike maiestie, by vertue of their actiue seede, and the climate disposed to the like temperature, haue made their progeny admirable, and Beautiful. But as touching fattnesse, and leanenesse, accompanied with a certain kinde of whitnesse, or blacknesse, perhaps the one is caused by the coldnesse of the *Climat*, which being far distant from the force of the sunne, makes the digestion more strong, whereby much of the nutriment is conueted to the benifit of nature, and consequently the party made more fat, and more faire, as doth plainely appeare in our women of high, and lowe *Germany*, whereas the contrarie cause, workes the contrarie effect, that is, makes women leane, and of a sallow complection, which we may easily see in the women of *Spaine*, and forasmuch as the *Italian*, is neither so neare the North as the *German*, nor the South as the *Spaniard*, hee participateth of both their natures, and flies both their extreames. *Or Perhaps* the frequent aspect, and interuiew of the *Beauty* of each Sex, offering it selfe oftentimes to the windowes of the sen-

ſes, imprinteth a dayly imagination of *Beauty* in the mindes both of the man, and the woman, by which meanes *Beauty* aboundeth in thoſe places. And contrarywiſe, great plenty of deformed countenances, and bodies ill featured, make theſe blemiſhes, and vnpleaſing defects by imagination to paſſe into nature.

VVhy doth the Beauty of women conſiſt ſomtimes in one colour, ſomtimes in the variety of colours?

Probleme. 14.

PErhaps becauſe corporall *Beauty* is not onely placed in the due proportion, or ſite, or quantitie, or quality of the members, but much more in the appetite, which by reaſon of the diuerſitie of the complection where it reſideth, willeth and deſireth diuerſly. And therefore to the eye of the *Moore*, the blacke, or tawny countenance of his *Mooriſh* damoſell pleaſeth beſt, to the eye of another, a colour as white as the Lilly, or the driuen ſnowe, to another the colour neither ſimply white, nor black, but that well medled *Beauty* betwixt

them both, like the red rose in pure milke, or the purple violet amongst the white Lillyes, for an absolute *Beauty* carieth away the bell. *Or Perhaps* because euery like desireth and loueth his like, wherby euen for the publick good, there remaineth nothing despised, because there is nothing but hath his like. And therefore wee see that a man naturally giuen to sport, and delights, delighteth most in the company of ingenious, and pleasant wittes, a souldier in the company of him that is warlike, and valorous, a Saturnist in one like vnto himselfe, which falleth out no otherwise in the appetite and desire of *Beauty*, and therefore the *Moore*, Loues the *Moore*, and so of the rest. *Or Perhaps* because *Beauty* consisteth not so much in the coulour as in the illumination, or illustration of those coulours, which giueth grace, and lustre to euery countenance, and without which all *Beauties* are languishing. So that this illumination which giueth such splendour, and maiestie to some countenances, being ioyned to one only colour, formeth a true, and an excellent *Beauty*, which we may

plainely ſee in the faces of thoſe *Moores* which though they are blacke, doe many times bewray a ſtrange kinde of *Beauty* in them, and therefore no maruell though many praiſe the *Beauty* of one onely colour, as ſome one onely ſunne, one onely *Moone*, one onely heauen, one onely light, notwithſtanding being common vnto al *Or Perhaps* becauſe (as I haue already ſaide) Nature by loue being made ſociable, ſtirreth vp and awaketh in the heart of man, whatſoeuer hidde, or leaſt appearing *Beauty*.

Why doth the ſweetneſſe of Speach, & comely cariage of the bodie giue greater grace vnto Beauty then any other parte?

Probleme. 15.

PErhaps becauſe *Beauty* without that grace, which is diſcouered, either in the tongue or in the motion of the body, ſeemeth the *Beauty* of an Image, drawen in dead coulours, or rather a figure which either in marble, or bras, layeth open the worthy actes of *Hercules*, or *Achilles*, without any motion of the

the members, so that it seemeth to be a dead *Beauty* in a liue bodie, yet languishing in his powers. *Or Perhaps* because as without the happie influence of the vitall spirits (which giue life to the powers, and organes, in their strong operations) the body remaineth colde, vnliuely, and vnfit for action and exercise, so *Beauty* without grace, causeth euery part and qualitie belonging thereunto to languish, whereby it worketh in the field of Loue without life. *Or Perhaps* because *Beauty* being in it selfe altogether earthly is little esteemed: but the grace thereof being a certaine celestiall beame, issuing from the bright Spheare of the *Beauty* of the minde, is dispersed through all the members of the body, and accompanieth them in all their motions, and therefore is deemed the first qualitie, necessarie to the framing of a compleat *Beauty*. *Or Perhaps* because it is not the simple speach that perswadeth vs: nor the onely motion that makes the worke perfect, but the grace in speaking and the grace in the cariage, is that that kindleth the heart, and inflameth the minde of man; And so likewise, if to bodily *Beauty*, there be added that grace, which manifesteth it

ſelfe in all the motions both of the bo-dy and of the minde, it preſently worketh in euery man an opinion, of perfect *Beauty*, and perſwadeth to loue and honour it. And therefore from hence it is, that euen teares accompa-nied with I know not what celeſtiall grace, falling from the criſtalins eyes of a *Beautifull* face, do draw the heart of man with ſuch force to compaſſion, that he thinketh euery teare, a droppe of blood fallen from his owne heart. And euen the like force hath a gratious laughter, a kiſſing of the hand, a plea-ſant deliuery, a modeſt courting, a ſweete ſonge, or any other cariage of the bo-dy, or manifeſtation of the mind. *Or Perhaps* becauſe the *Beauty* of the body by it ſelfe moueth the bodily ſenſe, but the minde which is more noble then the body is not eaſily moued with ſuch an obiect, if *Beauty* it ſelfe be not *Beau-tified* with ſome thing more excellent, which is grace, which ſhineth thorow the Spheare of the body.

Why is the Beauty of women especially seene in the face?

Probleme. 16.

PErhaps becauſe the face is the true reſemblance both of the *Beauty* of the body, and of the minde, for in the face as in a liuing figure are ſeene, thoſe liuelie coulours with their apparant lightnings, the proportion, Quantities, Qualieties of the members, and whatſoeuer is beſids neceſſary to the *Beauty* of the body. And as for the *Beauty* of the minde it is manifeſt in the face, as it were in a cleare looking glaſſe: For in it are ſeene the vales of ſhamfaſtneſſe, the true ornaments of an honeſt minde, the treaſures of chaſtitie, the ſplendours of *Clemency*, the riches of *Silence*, the crowne of *Honor*, the maieſty of all *Vertue*, the Lodge of *Loue*, the neaſt of *Grace*, the center of *Ioye*, and the ineſtimable priſe of honored *Fidelity*. So that very deſeruedly doth the face challenge the firſt ſeate of true *Beauty* in all women. *Or Perhaps* becauſe the face (among all the other

bodily parts) is the more Noble, where the minde by those senses that are in it, exerciseth his effectes and operations, and therefore a qualitie so supreme and excellent as *Beauty* is, could not be placed in any place more conuenient for contemplation, more Noble for situation and all other respects then in the face: And therefore wee see that although the vertuous life of a woman, the excellent feature of her bodie, or whatsoeuer can be more excellent, bee highly esteemed and honored, yet the first thing that is contemplated, and approued, is the face, as that part which of all other is most noble. *Or Perhaps* because *Beauty* is best liked laide open, not vailed, apparant not masked, cleare not darkned, and the face (among all the partes of the body) is such, as at all times presenteth it selfe vnto the eye, as it were to enlighten the heart of man, when any passion or Melancholike thoughts do trouble him: And therefore it commeth to passe many times, that the Beautifull lookes of a faire wife, rayseth vp and comforteth the heart of her afflicted husband, when he returneth vnto his house from his labors, as it were to the hauen of rest,

after

after the trouble, and turmoyle of his houſhold buſines: which *Beauty* if it had beene hidden had neuer yeelded ſo comfortable an effect.

VVhy doe women which are not borne fayre attempte with artificiall Beauty to ſeeme faire?

Probleme. 17.

Perhaps becauſe they knowing that thoſe women are of higheſt accompt in the world, which excell the reſt in bodily *Beauty*, and being naturally addicted to affect honor, and to be highly accompted of, they are enforced to adde thoſe colours to their naturall *Beauty*, whereby they may become famous in the like grace, and fauour of the heauens. *Or Perhaps* becauſe women being for the moſt parte ſubiect vnto that pleaſing rednes, which ariſeth of ſhamfaſtneſſe, being no other thing then a tender care, or rather feare of the loſſe of their owne honours, and knowing that this Beautifull baſhfullneſſe, giueth ſplendour and ornament to all women, it ſeemeth to their vnderſtandings a great note of infamy to

be depriued thereof; and therefore to auoyde so great a blotte, they feare not with a thousand artes and inuentions to giue the like *Beauty* to their faces. *Or Perhaps* because their desires are so inflamed with the multitude of Beautifull thinges, which present themselues vnto their viewe, especially of those, which are best befitting their soft, and delicate natures, that being desirous to participate of the greatest excellencies of them, from some they take their coulours, from others their odours, from others their artes, from others their golden ornaments, from others their attires. *Or Perhaps* because there is not any woman (except shee be very rare) which desireth not to please some eye, and therefore being well assured that they cannot please any without some speciall *Beauty*, they desire at the least to be adorned with some appearing *Beauty*, wherein they sometimes proceed so farre, that they doe not onely exceede their ability, but worke in themselues a contrary effect, and in steede of making themselues louely, they many times become odious euen to those, whome they de-

sire

sire most to satisfie and content. *Or Perhaps* because they being quit from those buesinesse, both priuate, and publike, which doe many times afflict the hearts of their miserable husbands, and so passe their dayes in Idlenesse, without care, without trouble, either of body or minde, they apply all their studies, & indeauours to the adorning of their bodily *Beauty*, with a thousand colours and deuises, as if they were onely made, to make themselues appeare Beautifull vnto their husbands, and to procure an opinion in the common people of singuler *Beauty*: Of all which the reason is, because they iudge it a treasure of singuler prise to be faire, or at leastwise to seeme such in the eyes of euery man.

VVhy

Why doeth the Arte, and multitude of Beauties, which women vse being discouered, breede a kinde of loathing and disdaine in the hearts of men?

Probleme. 18.

PErhaps becauſe as the firſt *Faire* by created *Beauty*, inclineth our hearts to Loue; So he being the firſt Truth, by the ineſtimable priſe of Truth, winneth vs to followe the truth with inuiſible Loue, whereby the deceipt of ſuch *Beauties* or abilliments, which many times tie, and entangle the mindes of vnaduiſed yonge men, being diſcouered, their ariſeth a ſtrang kinde of ſcorne and diſdaine euen againſt thoſe whome before they admired. *Or Perhaps* becauſe that beſides the hatred of that foule, which is hidden vnder thoſe faire, though falſe *Beautyes*, the very art, and ſkilfull workemanſhippe that is vſed about the bodily *Beauty* pleaſeth not, wheras cõtrariwiſe in the *Beauty* of the mind, arte, & exerciſe of wit is much approued. And therefore a man louing a *Beautifull* countenance by the gift of nature

nature adorned with that qualitie, and a Beautiful minde by arte, made wonderfull, finding this order confounded, by little and little, hee repents and turneth his loue into disdaine. *Or Perhaps* becauſe euery obiect being altered from his naturall *Eſſence*, as being out of his naturall ſeate, doth preſently decay and corrupt; as it doth plainly appeare in euery naturall thing: Now then that gift of nature, which in women they call *Beauty*; being by arte remoued from his firſt ſtate, is ſuddenly extinguiſhed; which wee may eaſily ſee in many women, who hauing with multitude of colours, and to ſtudious endeuours hidden from the world their naturall *Beauty*, preſently they decay in that ſmale portion of faire, which it hath pleaſed the heauens to impart vnto them: whereby it commeth to paſſe, that they are not onely little eſteemed, but loathed and deteſted, as being ſuch as haue ſinned againſt the liberallitie, and bountie of Nature it ſelfe. *Or Perhaps* becauſe men from thoſe outward deceipts, gather the inward vntruth and deceipt of the minde: For ſhe that feareth not to falſifie theſe exterior parts, may with more eaſe and leſſe feare adulterate

dulterate the inward *Beautyes* of the minde, and so much the rather, because the sense, or corporall organe cannot act any thing that is false, except the minde be first made false, hauing first consented therevnto, whereby it commeth to passe, that men taking knowledge at the last, of this so great a blurre, both of the body and the minde, they cannot, if they be not ouer vicious loue such women, but rather as falsifiers of themselues, and mockers of others, flie, dispraise, and detest them, and as much as in them lieth, forget them, and banish them the confines of their memory.

Why doth the Beauty of the body with greater celeritie wound the hearts of men, then that of the minde?

Probleme.19.

PErhaps because the bodily senses are more apt and more speedy by nature, without the helpe of any arte to apprehend their obiects, and especially the sense of seeing, which is so power-

powerfull in loue, by preſenting the *Beautyfull* features, and liniaments to the common ſenſe, that from it to the other inferiour powers, loue with admirable celeritie, nuſtels it ſelfe in the breaſt of mortall men, the which thing falleth not out in the *Beauty* of the minde, which beſides that it requireth a longer time to manifeſt it ſelfe (becauſe it lieth hidden vnder the bodily vailes) doth not imprint her image with thoſe liuely colours in the outward ſenſe, as the bodily *Beauty* doth. *Or Perhaps* becauſe the *Beauty* of the minde is inuiſible, and therefore doth ſlowly moue the powers, & that onely by the meanes of that which is corporally viſible, whereas the viſible *Beauty* is by it ſelfe made manifeſt. *Or Perhaps* becauſe mortall man being ouerladen with the bodily ſporles, doth more quietly incline himſelfe to corporall things then to ſpirituall. *Or Perhaps* becauſe that which doth moſt often wound the ſenſes, and commeth neereſt vnto nature, worketh likewiſe a more ſpeedy effect in Loue, as in the other ſenſes.

VVhy doe wise men more esteeme the Beauty of the minde, then of the Body?

Probleme.20.

PErhaps becauſe the colours which doe forme the inuiſible *Beauty*, are of higher priſe then thoſe of the bodily: For the *Beauty* of the minde ariſeth from the rich colours of all the morall vertues, as from Temperancy, Shamfaſtneſſe, Chaſtity, Modeſty, Clemency, Sufferance, Fortitude, Wiſdom and the like, and is alſo made more glorious, by other colours more noble, as the Liberall Sciences, the ſweetneſſe of vtterance, the knowledge of high miſteries, theyſe of ſtudies, the happy remembrance of times paſt, and the ſtudious ſearch of diuine thinges, whereas the Corporall *Beauty* is reſtrained to a fewe colours of ſmale priſe, which doe ſpeedily vaniſh and decay. *Or Perhaps* becauſe the *Beauty* of the minde is of a more high and Sublime order, becauſe in ſome reſemblance it commeth neare vnto the angelicall ſpirits,

ſpirits, who as by nature they excell all inferiour things, ſo do they likewiſe in their qualities vpon which their *Beauty* depends. *Or Perhaps* becauſe corporall *Beauty* is the ſimple gift of nature, which as it is more common, ſo leſſe eſteemed. But the *Beauty* of the minde, not by ſimple nature, but by arte, and ſtudie, and induſtry, and watchings is hardly after a long time diſcouered, and therefore of better eſteeme, becauſe more rare, and with more difficultie attayned.

VVhy do young men preferre the Beauty of the bodie before that of the minde?

Probleme. 21.

Perhaps becauſe being prouoked therevnto by nature, as being more apt to generation then old men, they follow their like (for *Beauty* is proper vnto youth) and no other thing can ſatiſfie them, then the preſent, viſible, and ſenſible obiect, but old men who contemplate the inuiſible *Beauty* of the minde (which by reaſon of their great experience

experience is commonly found in them) themselues growing as it were to nature inuisible, by contemplating this spirituall *Beauty*, inamour themselues therewith. *Or Perhaps* becauſe young men are ſtrongly moued by bodily delight, as being great well-willers to the pleaſures of the ſenſe, but old men hauing often times quenched their thirſt at the like fountaines, with the great hurt and impeachment both of their perſons and honours, do no more eſteeme thoſe floating vanities, and therefore reſting themſelues content with the bare remembrance of thoſe times, they doe willingly embrace that *Beauty*, which dependeth vpon the many and deare experiences of things paſt. *Or Perhaps*, becauſe young men in euery thing ſhew themſelues too credulous; wherby they turne their thoughts to euery appearing *Beauty* that preſenteth it ſelfe vnto the eye, neither caring for, or dreaming of any greater, but old men being more ſlowe in their iudgement, and alwayes hardly perſwaded to giue credit to outward things, hauing found the inward *Beautie*, doe better accoumpt of it, as knowing it by expe-

experince to be more rare, and hardly attayned.

Why is the Beautie of the minde more often ſeene in olde men then in young?

Probleme. 22.

Perhaps becauſe the *Beautie* of the minde being framed of many difficult, and ingenious habits, it falleth out, that young men being diſtracted with their youthfull cares, and affections (attending more to the pleaſure of the ſenſe, then the delight of the minde) doe little or not at all endeuour by labour and induſtry to attaine to thoſe vertues and knowledges, which are neceſſarily required to ſo precious a talent, to the obteyning whereof, men of riper yeares, imploying all their thoughts, ſtudies, and endeauours (the ſea of their affections being calmed by the conſtitution of their bodies) attaine vnto this pretious *Gemme*, which ſhineth, and ſheweth it ſelfe in the grauitie of theyr ſpeach. *Or perhaps* becauſe olde men wanting the flower

flower of all bodily *Beauty*, which raigneth only in yonger yeares, they desire at the least to be in some accompt, and reputation in the world by their internall *Beauty*, which alwayes accompanieth their nature both in their priuat, and publick gouerment. *Or Perhaps* becauſe multitude of yeares bringeth with them ſage and graue Counſel, to haue heard much inricheth knowledge, to haue read much, increaſeth iudgement, and the frequent conuerſation with men of diuers qualities, and countries giueth a perfect knowledge of humane affaires, the which not happning to young men, they want thoſe graue partes that concurre to the framing of the *Beauty* of the minde.

VVhy is the Beauty of the minde accompanied with that of the body in the breastes of young men, so much esteemed?

Problemes. 23.

PErhaps becauſe that, which by more then ordinarie arte, and vertue, ſeldome comes to paſſe, deſerues both glory and admiration, as it falleth out in the *Beauty* of the minde, for young men being no friends vnto labour, but rather to ſloath, and idleneſſe, it ſeemeth to be a thing out of order to ſee a young man adorned with ſo noble a qualitie, and conſequently winnes him honor and eſtimation *Or Perhaps* becauſe a young man beſides the fruition of the *Beauty* of the bodie (a thing perhaps of it ſelfe ſufficiently eſteemed of many) poſſeſſing that of the minde too, is in an order more honorable, yea accompted in a manner diuine, and eſteemed accordingly. *Or Perhaps* becauſe that which is Faire ſhineth more ſplendantly being accompanied with that grace, and pleaſant comlineſſe, which

which as a thing that bringeth vnſpeakable delight with it, ſmileth (as it were) in the countenances of young men. *Or perhaps* becauſe an intire good is beſt eſteemed; and therefore perfect *Beautie* conſiſting of a minde made rich by vertue, and other honorable abilliments, and a bodie accompanied with a due proportion of the parts, a true illumination of the colours, and a pleaſing grace in the cariage of them both, which is onely ſeene in young men, no maruell if they which enioy this *Beautie* be accoumpted fortunate, both by the gift of grace and nature.

Why doth the Beautie of the minde alwayes helpe, and that of the body often times hurt?

Probleme. 24.

PErhaps becauſe the *Beautie* of the minde is alwayes ioyned to the wit or vnderſtanding; and that of the body oftentimes violently enforced by the affections; and as wit and iudgement moderateth vs in our willes, ſo con-

contrarily the affections doe blind vs, so that we are many times deceiued by them. *Or perhaps* becauſe the Gods of the minde, which frame the *Beautie* thereof, being communicated to others doe not darken the minde, but rather perfect themſelues: but the goods of the body, which giue colour to the *Beauty* thereof, being imparted vnto others, beſides the corrupting of a chaſt body, they make the minde infamous, and diſhonour their whole families. *Or Perhaps* becauſe there is a farre greater number of thoſe, which hauing their appetites vnbridled, follow their owne ſenſe, in oppugning the chaſt breaſts of the *feminine Sex*; then of thoſe who as louers of honeſty endeuour to preſerue it: And from hence come thoſe common murders, poyſonings, open treacheries, violated faithes, and all kinde of infamous enterpriſes: To which reaſon wee may likewiſe adde the inconſtancie of a woman, her facilitie to bee perſwaded, and the ſmall reſiſtance ſhee maketh againſt her vnbridled appetite, which together leade her to her vtter ruine. *Or perhappes* becauſe the *Beautye* of the

the minde doth alwaies bring forth good fruite, and makes men temperate, iuſt, valiant, wiſe, but that of the body guideth vs to luxury, wantonneſſe, and all kind of infamous intemperancy.

Why doth the Beauty of the minde make vs like vnto things heauenly, and that of the body many times like vnto earthly?

Problcme. 25.

PErhaps becauſe that Chiefe good, which is the firſt Fayre, is inuiſible like a fayre minde, and the *Beauty* of the bodie earthly, as depending vpon earthly coulours, earthly qualities, and quantities, as all other things vnder the *Moone* are. *Or Perhaps* becauſe the *Architip* of euery Fayre, good immortal) being the firſt wiſdome in vnderſtanding, the firſt power in forming, goodneſſe in communicating, and the firſt rule in directing, cauſeth likewiſe, that they, which are beautifull in wiſdome, power, goodneſſe, and diſcipline ſhould approch ſo much the nearer vnto him, by how much more they are adorned with

with ſo excellent qualities; But bodily *Beauty* many times blotting her glorie by affections altogether earthly, is made like to the moſt abiect, and baſeſt things of nature, euen to brute beaſts. *Or Perhaps* becauſe the weight of our bodily lumpe preſſeth vs downe to the center of our earthly thoughts, and transformeth vs into a nature altogether earthly, but the minde being created by heauen, aſpireth to heauen (for a ſpirit deſireth ſpirituall things) and as being aboue all earthly, with winges aſcendeth to things heauenly.

Why would the Platonists, that the Beauty of corporall things ſhould be as a Lader to aſcend vnto the firſt Faire?

Probleme. 26.

PErhaps becauſe ſuch is the order of nature, which proceedeth from the loweſt things vnto the higheſt, from imperfect, to perfect things. *Or Perhaps* becauſe ſuch is the order of our knowledge, which taketh beginning from things ſenſible, and proceedeth

deth to intellectuall, from particular things to vniuerſall; from accidents to ſubſtances; from the effects to their cauſes, from compounds to their ſimples, from things viſible to inuiſible, from corruptible to eternall. *Or perhaps* becauſe it is not conuenient that the vnderſtanding ſhould tye it ſelfe vnto the ſenſe in any created *Beauty*, eyther more generall, or indiuiduall, when it mounteth it ſelfe to that knowledge of the firſt *faire*, which as yet is confuſed: but rather neceſſary with the eye of contemplation, to paſſe through that vniuerſall chaine of all the creatures. As by the *Beauty* of the precious ſtones, mettalls, plants, beaſts: of the heauen the Starres, the Planets, the morning, the day, the night: of herbes, flowers, fruites, and the like excellencies: wee paſſe in a confuſed manner to the ſpeculation of the chiefe ſoueraigne *Beauty*. *Or Perhaps* becauſe it ſo falleth out ſometimes in the knowledge of the *Beauty* of the minde, that (at the leaſt) it is confuſedly knowne by the faire figure of the body.

Why did the Platonists vnder two speciall senses of seeing and hearing comprehend all Beauty?

Problem. 27.

PErhaps becauſe euery *fayre* is either viſible, or inuiſible: if it be viſible it is corporall, and falleth vnder the ſenſe of ſeeing: if it be inuiſible, either it is knowne by ſome other corporall *Species*, or by proportion, or by ſimilitude, and ſo it is acquired by the ſenſe of ſeeing too, or it is inuiſible in it ſelfe, but viſible by the helpe of another ſenſe, and ſo it is attayned by the power of *Hearing*. By the firſt kinde, that is the viſible *Faire*, we come to the knowledge of the *Beauty* of all corporall things. By the ſecond we arriue to the knowledge of the *Beauty* of intellectuall things, euen *God* himſelfe, and the third layeth open vnto vs by the tongue, the *Beauty* of the minde: and ſo by theſe two aforeſayde ſenſes

euery *Beauty* commeth to the knowledge of man. *Or Perhaps* becauſe the ſenſe of feeling being very earthly, and the ſenſe of taſte transforming the accidents of the obiect into his organ, they excluded the one from the knowledge of *Beauty*, as being too bolde, the other as being leſſe continent. *Or Perhaps* becauſe they would not that the operations of the vnderſtanding ſhould be blotted, or altered by the ſenſe, and therefore they appointed to ſuch ſpeculation thoſe ſenſes, which were fartheſt off from being defiled by the pleaſures of *Venus*. *Or Perhaps* becauſe it is ſufficient that a Louer know both the inward *Beauty* of that which he loueth, which he doth by the helpe of the eare, and the outward corporall *Beauty*, which he knoweth by the eye.

VVhy would that famous Philosopher, that his disciples should oftentimes take a view of their owne Beauties in a glasse?

Probleme. 28.

PErhaps because the *Beauty* of their members being knowne, they should be the more inflamed, with those colours of Nature, to stirre vp the colours of vertue, and indeuour to adde vnto their outward *Beauty*, the *Beauty* of the minde. *Or Perhaps* because they being enflamed with their owne *Beauty*, should endeauour by the purity of their manners, and conuersation to preserue it in her chiefe flower: that so it may be made a spurre to vertuous & honourable attempts, and not a snare to entangle the liberty of vertue. *Or Perhaps* to the end that if they should not finde that exquisite *Beauty* in themselues which they saw in others, they should endeuour to awaken themselues to all honourable exercises, and by their inward vertues supply their outward defects. *Or Perhaps* that they

might thereby learne to follow the discipline of truth, which as a glasse whatsoeuer presenteth it selfe before it, without respect of degree, or qualitie of any person, sheweth openly either the *Beauty*, or deformity thereof, so they knowing in whatsoeuer person the *Beauty* of vertue, they should commend it, or the deformity of Sin, they should reprehend it. For there is nothing more hurtfull and daungerous to an noble mind, thē a lye in the opē field of truth.

Why doe Princes and women of honourable birth proue for the most part fayrer both in body and mind, then women of baser condition.

Probleme. 29.

PErhaps becauſe their delicate, and exquiſite diet, both in their meates, & drinks, make their bloud more pure, their vitall ſpirits more liuely, their cōplection more Beautifull, and their nature more noble, ſo that paſſing their time without interruption of any troubleſome, or diſorderly moleſtations, they become by their high thoughts, and honourable imaginations, both

Beau-

Beautifull and gentle in aſpect, aboue other women of inferiour condition, who by reaſon of their baſe eſtate, taking a contrary courſe in whatſoeuer belongeth vnto their life, they participate contrary effects. And foraſmuch as the inward powers of the minde do depend vpon the excellencie of their actions, & bodily organs, and much more the wit vpon the complection of the body, and theſe bodily parts being in women of high linage, moſt exquiſidy perfect, it muſt neceſſarily follow, that euen by nature they proue admirable, in the gifts of the minde, wherby it cometh to paſſe, that we doe not admire ſo much the ſingular *Beauty* of their bodies, as their gratious cariage, their ſweete ſpeach, their diuine iudgmẽt, their chaſt thoughts, *Beautified* with a ſtrange kind of maieſty in al their actions. *Or perhaps* becauſe their education being euen frõ their infancie vnder a diſcipline more noble, & excellẽt (to omit the generous bloud of their parents from whom they deſcend, & the pure milke which they draw frõ the dugs of women of a moſt temperate conſtitution) they cannot in common iudgment but proue admirable in the world.

VVhy doe faire women prenaile much in obtayning grace and fauour with Princes?

Probleme.30.

Perhaps becauſe it ſeldome comes to paſſe, that women that excell in *Beauty*, doe not likewiſe excell in the ſweete deliuery of their ſpeech, which doth ſo much the more inflame the heart of man, by how much the more they haue commonly ioyned therevnto a pleaſing cariage, and heauenly grace, in the other parts of the body, which deſeruedly wmneth vnto them ſo much fauour, eſpecially with men of higheſt ſtate and condition (who by their nobilitie are made more facill and gentle) that whatſoeuer the cauſe be, they think they haue ſinned againſt the rule of Iuſtice, if they condiſcend not to their deſires. *Or Perhaps* becauſe by a beautifull face bedewed with teares trickling downe her cheekes, and accompanied with amorous flames of honeſt and chaſte loue, the greateſt *Princes* without any other ſupplication vttered by the tongue (euen out of the generoſitie of their

owne hearts made to pitty, doe feele themselues to be wounded with the darte of true clemencie, and commiseration, and therefore doe endeauour in what possibly they may, though perhaps not in all, to satisfie their desires, and to giue comfort to that appaled countenance, which hath lost the colour, though not the *Beautie. Or perhaps* because women adorned with such a qualitie, doe either loue or hate beyond measure, & so much the more, by how much they are higher in estate and condition. And therefore if their supplication be for loue and fauour, they assaile with those darts that are most effectuall to moue vnto pitty and clemencie, and to make a breach into the will, and affection of the hearer; As the miserie of their present estates, their greatnesse in former times, their little desert of these their miserable fortunes, the danger that is yet behinde, both of their honours, and their fortunes, the great confidence that they haue euer had in his Crowne and Scepter, as hauing no other friend vnder heauen, to whom they may lay open their griefes: & lastly their promises of all manner of bands of thankfulnesse, and recompence that

may be made. I omit their teares, their interrupted sighes, and all other their passionate actions, and cariage of the body, whereby they so hide, and couer their arte, that they binde, and ensnare, and as it were violently inforce the hearer. But if for hatred they haue made themselues suppliants, they change their tune, and betake themselues to new artes, new protestations, new desires of Iustice accompanied with a fyerie tongue, which clearely layeth open the iniurie that they haue receiued, the troubles they vniustly suffer, & to conclude, what with their modest blushings, & their iust zeale of honour, their honest requests, & their scalding teares, the greatest personages are sooneste perswaded to do their pleasure, & to grant their desires. *Or Perhaps* because some being by nature full of pitty & compassion, and sooneste moued to a feeling commiseration of the miseries of other men, they are worthy of the like pitty & compassion, when in the like case of misery they are suppliants to other mē. *Or Perhaps* because the inuisyble *Beauty* of the minde, adorning the outward semblance, with I know not what diuine grace, doth inuisybly wound the

hearts

hearts of great *Princes*, & with a ſweet kinde of violence, ſtirreth vp their wils to grant vnto them whatſoeuer they ſhall demaund.

VVhy is onely the Beautie of women amongſt all other Beauties, named, praiſed, and eſteemed.

Problome. 31.

PErhaps becauſe *Beauty* is the onely ornament of women, their onely dowerye, their diuine gift, their riche pledge, and their higheſt glory, & therfore no other creature may iuſtly challenge it but by ſpeciall priuiledge. *Or perhaps* becauſe notwithſtanding *Beauty* may be giuen to a young child, a towardly youth, a handſome man, an honorable knight, a venerable old man, a magnanimious *Prince*, neuertheleſſe man being borne vnto labour, their cõmendations muſt not take roote from the ſimple gift of nature, but the childe is commended for his towardlines, the youth for his dexterity, & readineſſe in performance, the man for his wiſdome in matters of importance, the knight for his valour in dangerous ſeruices, the old man for his ſufficiencie in giuing counſell, and the *Prince* for his iuſtice.

Or

Or Perhaps becauſe women are not to glorie in any other gift then in the liberality, and bounty of nature, who hath adorned them with ſo precious a quality, that they might preſerue it as a crowne to their other feminine vertues, as temperance, modeſtie, ſhamfaſtneſſe, chaſtuie, zeale of honour, *Clemency*, *Religion*, *Taciturnity* and the like. For it becometh not a woman (but for ſpeciall cauſe) to weare armour, to exerciſe the feates of warre, to apply her ſelfe to thoſe actions, which doe better befit a Senator or a Souldier, then the tender, and delicate nature of a woman. *Or Perhaps* becauſe men may certainely know, that the heauens haue imparted a ſpeciall raye of the firſt Fayre vnto women, that whileſt they with their tongues commend it as diuine, and with their deedes deforme it, they might endeauour to better them ſelues by the imitation thereof.

Why

VVhy is the Beauty of women serued and adorned with the excellency of whatsoeuer things are Beautifull in the world?

Probleme. 32.

PEerhaps because the *Beauty* of a woman is the touchstone whereby al other *Beautyes* are tried: the worthiest and most noble qualitie of the body, the first Spheare of all corporall *Beauty*, wherein are descried the greatest perfections of all other *Beauties*. And therefore hence it is, that all other things (though most faire in their kinds) by the iust lawe of Nature ought to do seruice, and homage to that principall bodily *Beauty*, which in their aspects, & countenances is adorned with those colours, enlightned with those splendours, endued with those graces which procure vnto thē honor & admiration. And therefore as being the Ladies of all other *Beauties*, they adorne themselues, with the *Beauty* of the flowers, the Rose, the Violet, and the Hiacinth, and a thousand colours, deuises, and

and sweete smelling odours, with the inestimable riches of precious stones, of *Rubies*, *Margarites*, *Amatists*, *Turkeys*, *Pearles*, *Diamonds*, *Emraulds*, and a thousand the like Iewells of highest price: They crowne themselues with golde, and siluer, decke themselues with pendants, bralelets, Embroderinges, chaines, girdells, rings, and a thousand tires of sundry fassions: They make a glorious shew with their feathers, and fannes, and pearles, and silkes, and crestes, with their hanging sleeues, their furres of Sable, their garments of satine, silke, damaske, velluet, tinsell, cloath of golde, and a thousand the like. So that as if they were the rulers, and commaunders of all *Beautyes*, they will haue the coulours of the heauens, the light of the Planets, the puritie of the Elements, the strength of the mettalls, the prise of precious stones, the odours of flowers, the varietie of fruits, the ornaments of beastes, the wit of a thousand arts, the noueltie of as many inuentions, and the broade Ocean of all manner of delights. *Or Perhaps* because a woman being by nature gentle, and of con-

complection delicate, as following her like, desireth the things that are most noble, most daintie & delicate: And from hence it likewise proceedeth that being by nature fearefull, shee loueth her solitary house, flyeth all vnhappy desasters, as hauing little strength to resist them, so that in euery thing she desireth ease, and comfort, and pleasure, and recreations, as daunsing, musicke, feastes, Beautifull spectacles, pleasant places, houses richly hanged, goodly Pallaces adorned withal kinde of costly furniture, that may content the eye.

VVhy is the Beautie of women of such force that it many times ouercommeth the greatest personages of the world?

Probleme. 33.

PErhaps becausé the sensé being too much fastned in that *supreme* humane *Beauty*, doth not onely (as if it, gazed vpō anobiect aboue his strēgth) remaine dazeled with the raies therof, but reason it selfe is darkened. the

the heart is fettered, and the will by loue made a priſoner. *Or Perhaps* becauſe too much boldneſſe in beholding the higheſt things, (being inſtigated thereunto by our corrupt appetite) and the vnaduiſed counſell of our blinde ſenſe (which in the beſt ſorte of men doth many times, though not openly, yet ſecreatly run riot) doth carry euen the wiſeſt, and the ſtrongeſt men that are to their vtter ruine, let *Salomon* make good this truth vnto vs, who amongeſt all the men of the world for wiſdome wore the *Diademe*, yet by this ſnare of *Beauty* was drawne to commit adultery. Let *Sampſon* auerre the ſame, who being the ſtrongeſt man that euer was, was yet ouercome by the *Beauty* of *Dalida*: Let *Dauid* proue it true, who though hee were a man framed after Gods owne heart, yet by one onely viewe of *Berſhaba* he was inflamed with diſhoneſt loue, and feared not to commit both adultery, and murder: yea all hiſtories both diuine, and humaine, ancient, and moderne, ſpeake of thouſands that haue beene famous in the world both for valure, and wiſdome, who by gazing either too much, or too vnaduiſedly vpon theſe Beautiful obiects, haue fallen

fallen into many dangerous and enormous sinnes.

VVhy doth the Beauty of a women being violated, bring infamy and dishonour not onely to her selfe, but to her whole family?

Problcme. 34.

PErhaps because the body being violated, the minde is likewise corrupted: and the first action in such a case by Election being infamous in the minde, and from thence passing to the act of the body, and so to the notice of the world, both the election, and the action being vnlawfull cannot but be likewise infamous, and dishonorable. So that the woman being totally dishonored both in body, and minde, she dispersеth this her infamy euen to those that haue begotten her, as if they that first gaue her her being, gaue therwith her corruptions, and the first occasion of this her infamy. *Or Perhaps* because *Beauty* being not only for it selfe highly esteemed, but also much more for those vertues that doe accompany it, being

being robbed, and spoyled of these excellent ornaments, it remayneth naked, both in prise, and honour. And forasmuch as by election she fell into this folly, notwithstanding she knewe that shee thereby should offend her whole stocke, and Progeny, it followeth that she likewise makes them partakers of her infamy. *Or Perhaps* because that fayth, which passeth betwixt a man, and his wife, being violated, doth not onely offend the minde of those that breake it, but the body also, and not only both these, but the posterity that shall arise out of so corrupte a seede, and vnlawfull copulation, and not onely that neather, but forasmuch as the husbande, and the wife, are held to be one body, and he one flesh, and bloud, with his progenitors, they are not altogither cleare from this infamy.

Why is it the custome to hange Beautifull pictures in the chambers of those women that are with childe?

Probleme. 35.

Perhaps becausse those strang occurrents that in former times haue fallen out, are an instruction to men in these dayes to preuent the like euents: For great women by contemplating, and gazing on serpents, and *Moores* in their chambers in the act of generation, haue brought forth monstrous birthes, in some figure, and proportion like vnto them: By which strange euents men being terrified, to the ende they may preuent the like dangerous ifsues, they hange their Chambers with Beautifull images, and pictures. *Or Perhaps* becausse the desire of parents to haue Beautifull children is so great (for *Beauty* being powerfull to incline the hearts of men) promiseth (as it were) a future felicitie, that knowing the great force of imagination and concept in the act of generation they are care-

carefull to furnish their Chambers with fayre, and *Beautifull* pictures: to the end that their children may come into the light in some sorte answerable to their desires. *Or Perhaps* because men not being content with the nobilitie of their owne bloud, and *Beauty*, they desire likewise the outward helpes of those princely *Beauties* of the most famous women in all Countries, to the ende their children may likewise proue admirable in that qualitie, and they winne vnto themselues greater honor. *Or Perhaps* because as they vse with a thousand restoritiues to comfort the fearefull hearts of their afflicted wiues being neare their labour, so they are no way backeward by these present figures adorned with diuers coulours, and strang *Beauties* to make them comfortable.

VVhy

VVhy doe they make Venus the mother of Beauty?

Problemc. 36.

PErhaps becauſe they make her the mother of Loue, and *Beauty* is that which (by meanes of that content, and pleaſingneſſe which is in it) ingendreth Loue in the hearts of men. *Or Perhaps* becauſe *Beauty* is the proper ornament of women, and *Venus* is ſayd to haue beene the fayreſt woman that euer was. *Or Perhaps* becauſe among the celeſtiall Planets their is none more delightfull, more blith and buckſome: or by reaſon of her ſiluer lighres more wanton, then the planet of *Venus*, which qualities doe all concurre to the forming of the *Beauty* of a woman. *Or Perhaps* becauſe this planet by her happy influences worketh much to the framing of euery woman gratious, fayre, and louely, therfore ſhe hath deſerued the name and title of the mother of all *Beauty*.

VVhy

VVhy is onely the Beauty of heauen amongeſt other Corporall things of it ſelfe permanent?

Probleme. 37.

PErhaps becauſe a body vnchangeable, incorruptible, and no waye ſubiect to the voracitie of conſuming time, ſuch a qualitie beſt beſitteth, as is anſwearable to ſuch a ſubiect. And notwithſtanding the Celeſtiall mantell doe not alwayes ſhine, and therefore ſometimes the golden raies of the Sunne, & ſiluer beames of the Moone, the glorious light of the Starres, the noble compartiments of the celeſtiall ſignes, the illuſtrious ſplendour of all that region, and to conclude a faire night, a beautifull morning, a glorious day may not be ſeene. Yet neuertheleſſe the darkeneſſe of the *Element*, the fury of the winds, the pitchy obſcuritie of the whirle-winds, the thickneſſe of the cloudes, and all other darkſome oppoſitions being take away, the heauens doe alwayes ſhine in their greateſt

greateſt *Beauty*, appeare glorious in their ſupreme Monarchie, and diſplay themſelues adorned in euery parte, with a thouſad *Beautyes Or Perhaps* becauſe the eyes of thoſe that contemplate the heauens, ſeeing ſo ſupreme a *Beauty*, in ſo ſupreme, and celeſtiall a body, with the eyes of the minde they ſhould thinke, and conſider that vnchangeable *Beauty* is onely found in the celeſtiall partes, and that no *Beauty* in this inferior would laſteth longe: and ſo with heauenly deſires, and indeauours they ſhould aſpire to the celeſtiall *Beauty*. *Or Perhaps* becauſe men knowing ſo noble a *Beauty*, and ſo conſtant, to be in a body ſo ſoueraigne, they ſhould from thence learne in their minds created immortall, to place the *Beauty* of vertue, of wiſdome, and of euery noble art, and ſcience, that, that which is incloſed within a mortall ſubiect, may by glory, and honor be made immortall. *Or Perhaps* becauſe the firſt inuiſible *Fayre*, being willing to drawe vnto the knowledge of his *Beauty* all mortall men, partely by the vniuerſall *Fabricke* of the world, and partly by ſome ſpeciall viſible creature,

creature, he hath placed (as it were in a throne) this his *Beauty*, and there made it permanent, that all eyes might see and behold it, and so beholding it, he might draw the hearts of all from time to time vnto him, that there might be no reason of excuse, left euen to the slowest eye, and all such as are most backward in the search of highest mysteries. *Or perhaps* because such is the order of euery thing, that the more they are parted, and separated from the originall fountaine of all *Beauty*, the more they decline in their owne, which doth plainly appeare, if we descend from the Heauens, to the Elements, and from them to their compounds, and from the perfect compounds, to the lesse perfect, and so forth.

Why is the first faire to mortall eyes inuisible?

Probleme. 23.

PErhaps because the *Spheare* of his infinite light is so high, that it is past the power of any created *Organe* to pierce so high, as to behold euen the darknesse

darkneſſe of the outward entry or lobbie thereof; much leſſe to diſcerne the immenſitie, and exceeding greatneſſe of that ſouerayigne obiect, in the preſence whereof, the glittering rayes of the Sunne are darkned; the Starres loſe their light; the ſparkling Diamond is defaced, the flaſhing Ruby ſhineth not, the white Lilly is black, the Spring not beautifull, Laughter not pleaſant, Muſick not delightfull, *Incens* not odoriferous, *Nectar* not ſweet, golde not rich, and the higheſt *Monarchies* baſe and contemptible; And therefore the *Angels* in heauen lay downe their crownes at the feete of ſo infinite a *Beautie*, and all creatures are altogether impotent, yea vnworthy to conſider the incomprehenſible greatneſſe thereof. *Or perhaps* becauſe things moſt rare and excellent, doe alwayes both by Nature, and Arte lye hidden, and therefore we ſee, that the deepeſt, and moſt important matters in the Scripture, lye couered and vailed vnder a thouſand figures, ſimilitudes, myſteries, parables, and the like, which doth likewiſe appeare in nature, who hideth things of greateſt priſe in greateſt darkneſſe, and maketh thoſe things ſeeme inuiſible

that were framed visible, as we see in the seede of euery plant, which lieth hidden in a thousand rinds, skinnes, and shelles, in the inward powers, which are made inuisible by the outward organs, in the substanciall formes, which lurke vnder their matter, in precious stones, which shee hath buried in the sandy bed of the sea, in gold, and siluer, which she hath hid in the bowells of the earth, in the Angelicall spirits, who by the curtine of heauē placed betwixt their sight, and ours, are separated from our sense, and in all other Beautiful, and excellent qualities whatsoeuer: & therfore no maruell if the first *Fayre* likewise be hidded from our eyes. *Or Perhaps* because it is not fitte that so high, so supreme, yea so infinite a *Beauty* should bee gazed one by mortall eye, but onely in the other life by the helpe and assistance of the light of glory: In the meane time let it suffice that it is not altogither inuisible, but by the light of that *Beauty*, that shineth in all creatures we may discerne at the least a shadowe thereof.

VVhy doe many men little regard the first fayre?

Probleme. 39.

PErhaps becauſe man being ouer-laden, and preſſed downe by the ſenſe, by reaſon of that ancient ſinne of his firſt father *Adam*, knoweth not howe to raiſe vp himſelfe to ſo great a good, without the ſpeciall helpe of him that framed him immortall, for being weake in himſelfe he cannot by his owne ſtrength aſcend to ſo great a maieſty. *Or Perhaps* becauſe he being placed in the middle of the *Theater* of ſo many *Beauties*, created both in things generall, and more ſpeciall, and individuall, and as it were dazeled, and blinded with the light of them, doth not know howe to diſcerne the better from the worſe. Not conſidering that he was created to vnderſtand, and vnderſtanding the excellency of the creatures of God, by them to paſſe to the knowledge of the Creator, and ſo from the inferior *Beauties* to the ſupreme. *Or Perhaps* becauſe hauing faſtned the

eye of his ſenſe vpon ſome earthly *Beauty*, pleaſeth himſelfe ſo much with the preſent delight thereof, that forgetting the greater *Beautie*, and not knowing any greater delight, he placeth therein his laſt end and chiefeſt felicity, offending thereby both the law of reaſon, and of God. *Or perhaps* becauſe man being made blinde by ſenſe, and loue of a momentary delight, he deſireth not by contemplation to enioy the *Beauty* of God. For neither can the ſenſe, or any other powers, exerciſe their operations in any degree of excellencie, if not in one onely obiect, and at one only time, and therefore the eye being faſtned in an earthly *Beauty*, with an earthly loue, how can he by contemplation behold the celeſtiall *Beautie*, with angelicall loue? How ſhould a man that hath abaſed his lips, by inordinate luſt to the ſtanding, and ſtinking poole of a rotten *Beauty*, dippe them in the pure fountaine of the onely *fayre*, by a regular and orderly deſire? How ſhould he gazing, by a ſenſuall, and brutiſh loue, vpon a corporall, and corruptible *Beauty*, faſten the ſubtilitie of his vnderſtanding, vpon the firſt *fayre*, who is meerely ſpirituall, and heauenly? what proportion

portion hath the Sunne with darkeneſſe; the day with night, truth with a lye, a *Prince* with a ſlaue, fite with Iſe, ſnowe with durte, golde with Iron, honour with infamie, diuine with earthly, treaſure with pouertie, vertue with vice, order with confuſion, infinite with finite, immortall with mortall? ſo long therefore as he faſteneth his eye vpon an inferiour *Beauty*, he cannot poſſibly aſcend by contemplation to the firſt *fayre*. *Or perhaps* becauſe the ſenſe being debaſed to a thouſand concupiſcences, the Appetite drowned with the laſciuious billowes of intemperancie, the taſte glutted with the honie of *Cupids* appearing dainties, the will placed vpon fraile obiects, and willing nothing but to ſatiſfie the deſires of the fleſh, the body more then furiouſly and inconſiderately accuſtomed to *Venus* beddes, the loynes alwayes walking to the common forge of euery brothelhouſe, the eyes open to nothing but the ſpectacles of *Sardanapalus*, the thoughts aſcending no higher then the contriuing of adulteries, and wanton ſports, Religion baniſhed, the vailes of chaſtitie broken, the bridle of the law nothing regarded,

All good counsell, and ciuill discipline set at naught, and man being made more then an enemy to himselfe, hee cannot euen by the lawe of custome (which is conuerted into an other nature, yea a necessitie) lift vp the eye of his vnderstanding to heauen, and to the contemplation of the first *Fayre*.

Problemes

Problemes of the *Affections*.

Where at full are set downe:
Their Causes, properties,
offices, vses, and endes,
Of Loue.

Why hath nature ordayned that their should be affections in the world?

Probleme. 40.

PErhaps becauſe the world being a kinde of well ordered Common-weale, where beholding the Beautifull diſpoſition of all viſible bodies, both light, and heauy, & neither light, nor heauy, and contemplating the powerful workmāſhip of the celeſtial *Speares*, which for the perpetuall generation of al things, are perpetually caried about that great ſhop of thoſe firſt Elements, by them framing, and faſhioning all compound natures, and beholding in this Elementall, and lower world, the Citizens thereof, which are all

liuing creatures, and among them the chiefe and principall which is man; who is Lord and gouernour of the reſt: it was fit, & neceſſarie that there ſhould be aſſigned vnto his perfection ſome order for his military ſtrength, which could not otherwiſe be done, then by placing in the minde of man theſe affections, which for the benefit of the whole world, by *Loue* might defend, by *Hate* might offend, by *Deſire* of victorie might attempt, in the preſence of greater forces by counterfeit flights might retire, by *Delight* might reioyce in the benefit of peace, by the death of the conquered be ſtirred vp to *Griefe*, by *Hope* might willingly offer their neckes to the yoake of labour, by *Deſpaire* might fight couragiouſly, and not in vaine, by *Feare* might learne to prouide for future wants, either of victuall, or munition, by *Boldneſſe* might not feare to vndergoe any danger, for publicke honour and benefit, by *Anger* might be enflamed to ſhed their bloud, and to loſe their liues for a generall peace. And ſo all the workes of nature might remaine ſafely defended from their enemies, and quietly enioy that benefit which nature hath beſtowed

ed on them. *Or Perhaps* becauſe it being impoſſible to preſerue nature without generation, and generation not to be had without loue, and *Loue* not working without deſire, and *Deſire* not moued without hope, and *Hope* not obtayning his wiſhed end without audacitie, and *Audacitie* not doing the vttermoſt without *Anger*, nay without the violent motion of all the iraſcible part, and the iraſcible part not being thoroughly ſtirred, and quickned, without ſome feeling griefe, and *Griefes* being not perfected without feare of greater, and *Feare* being not cleared without the certaine delight of a preſent good, it followeth that all the *Affections* are neceſſary for the preſeruation of the whole.

VVhy is ſome ſpeciall affection predominant ouer euery age?

Probleme. 41.

PErhaps becauſe Nature ſeeketh in euery thing, both the vniuerſall benefit and priuate good: and therefore it hath ordained that *feare* ſhould be

the predominant in all mothers ouer their tender infants, to the ende that the vniuerſall generation of humane kind might be preſerued, & their owne children thereby, to their owne benefit carefully guarded & attended, which by reaſon of their owne weaknes they cannot doe. And for this cauſe it hath likewiſe giuen to Childhood delight in childiſh ſports, and paſtimes, & Shame to be a bridle (as it were) to that age, to withhold them from diſhoneſt, & vntowardly actions. To youth, *Loue* & deſire of generation, to men of riper yeares, hope, and courage to the performance of acts worthy glory, & immortallity, to olde men, pitty, & compaſſion in iudging, and cenſuring humãe accidents, & feare to make thẽ circumſpect, and wary in that ſmale remnant of their life which is behinde, to decrepite olde age, paine, & griefe, & ſorowes, as forerunners, and meſſengers of appoching death: And that to the ende they may therby be driuen to deſpaire of all humane helpes, and in god alone put their whole truſt, and confidence. *Or Perhaps* to the end that man in the change, and alteration of his life, might likewiſe change his wil, & deſires, paſſing alwaies

to

to that which may be moſt worthy, and beſt befitting his yeares, for hence it is that men deſiring thinges contrary to their age, & with an earneſt deſire following thē, purchaſe to thēſelues Shame, & diſhonour. As for example, it is not fit and conuenient that a man of perfect yeares ſhould take delight in the toyes, and ſportes of little children, or that an olde man ſhould follow the fanſies of Loue, which are proper vnto young men, or that women ſhould exerciſe armes, & chiualry, which is proper vnto man, or that a *Prince* ſhould feare the clattering of his enimies Squadrons, which is the property of women, and therfore wiſe nature by theſe affections ſeeketh a certaine kinde of decent comlines in all humane actions *Or Perhaps* to the end that humane nature by this meanes might be made more louely, & ſociable, for a modeſt young man doth much pleaſe, and content with his modeſty, and baſhfullneſſe, and ſo doth a breaſt adorned with chaſt and interchangeable loue: we do much cōmend the valour of men of riper yeares in the performance of difficult, & dangerous enterpriſes: Wee reuerence the piety, and pitty of olde men, & embrace their counſells, when by their owne feares

they

they withhold vs from the execution of our rash, and inconsiderate furies. And hereby appeareth the great profit, and commoditie to this community, and decent proportion of euery affection to euery age. In that feare vniteth the parents to their children, the delight of friendship breedes ciuillity in conuersation, the kindled desire of Loue, knitteth the hearts, and the bodies, and the mindes in one, and the same will: manly courage by defending the weale publicke, makes ciuill vnion more perfect, and counsell which dependeth vpon the wise and fearefull tongues of old men, draweth young men to a true vnity in all their desires. Whereby it plainly appeareth that the *Affections* of the minde make the life of man both pleasant, and sociable.

VVhy would Nature that in euery thing in the world there should be Loue?

Probleme. 42.

PErhaps because the first *Creator*, and vniuersall formor of all Nature, hauing

hauing wrought out of that confuſed *Chaos*, or rather nothing, ſo noble, and ſo rich a fabricke of the inferiour, and ſuperior worlds, not mooued thereunto by any neceſſity, but ſtirred vp by his owne wil, would of his infinit Loue, communicate the *Eſſence*, or being to all creatures; By which his loue it likewiſe pleaſed him to giue vnto his creatures this preticus affection of Loue, to the ende that imitating their Creator, they likewiſe might worke to the common benefit of nature. *Or Perhaps* becauſe the Soueraigne *Monarch*, and chiefe good being an infinite Loue, would likewiſe that all the Creatures, which by his infinite Power hee hath framed, ſhould cary the ſame badge, with in their bowelles as an open ſigne, and cleare ſeale, of their true *Arch-tect* and Creator. *Or Perhaps* becauſe that he hauing formed the whole *Vniuerſe*, vnited in him ſelfe, and for him ſelfe, would likewiſe haue it continued by an amorous chaine of Loue, to the end that ſuch vnion by length of time, and many ſucceeding ages, ſhould not growe tedious, but rather that all things in generall, with their ſpeciall, and particular kindes, being recomfor-

ted

ted by the sweetenesse of Loue, should much more desire to continue therein. *Or Perhaps* because hee hauing framed al things in the world in an excellent order, for the continuall conseruation of that order, gaue such an affection to all his creatures, as might spurre them forward, with sweete desire to follow, and affect their naturall places, to procure, vnto themselues whatsoeuer might be profitable for their healthes, and preseruation, to fly the contrarie, to engender their like, and to preserue themselues, and their kinds, with the whole vniuerse.

VVhy is Loue so potent?

Probleme. 43.

Perhaps because it hath beginning from an infinite Power, and euery effect hath some resemblance, or at least carieth with it some kinde of footesteppe of the Excellency of his cause, and thereby maketh knowne the power of that, which hath framed it so powerfull and excellent. *Or Perhaps* because it hath the Empire & rule of all other affections, and as a soueraigne

Lord

Lord hath the whole multitude of them (as well of the concupiſcible parte, as the iraſcible) at her commaund, and ſeruice. *Or Perhaps* becauſe it relieth and reſteth it ſelfe vpon powerfull natures, as *Angells*, who for *Loue* wherle about the ſuperiour Spheares in continuall motion. As the heauens, which for *Loue* working by influence as a father, and firſt begettor, diſtill a ſeminall kinde of vertue into all earthly things: as the Elements, which for *Loue* are vnited, and mingled together to forme a compound body: as liuing creatures, who for *Loue* diue into the bottomleſſe depths of the water, dominere ouer the earth, and at their pleaſure flye hether, and thether in the *Ayre*: As men who for *Loue* of their Countrie ſweate in their armour, for the *Loue* of God, ſuffer martirdome, for the *Loue* of ſociety, honour fidelity, for *Loue* of mariage, eſſ & honeſty, for *Platonicall Loue*, contemplate, for reaſonable *Loue*, eſteeme of vertue, for zealous *Loue*, feare no dangers, no times, fly not the horrour of tẽpeſts, are not cõfoũded with a thouſand deathes & to conclude accompt all

labours

labours light, all losse gaine, all difficulty facility, al miserie pleasure, all crosses comforts, all sower sweete, all sorrowe Ioye, and death life. *Or Perhaps* because Loue is of so great force and authority, that it subiugateth vnto her will, the greatest power of the minde, that is the will, which ruleth and gouerneth al the other, both interior and exterior powers, and yet the will is many times constrained for the better pleasing, and content of Loue, to folowe those things which it doth altogither abhorre, and detest, so that hauing so wonderfull an Empire, and commaund ouer all the powers, both inward, and outward of the body, and of the minde, no maruell if Loue both will, and can doe what it will. *Or Perhaps* because Loue aspiring to a good that is great, and wonderfully delightfull, (whereto nature giueth a friendly assistance, and incouragement) euen from the obiect that is loued gathereth strength, with more ease to attaine vnto it, whereby the powers irascible doe runne at her commaund with those greater forces that are wont to expugne, and ouercome things most hard, and difficult: the motiue powers with all the members of

of the body growe ſtronge, and nimble in her ſeruice, and the heart it ſelfe being incited, and ſtirred forward by her pricking goads, doth their ſettle it ſelfe where *Deſire* though with much difficulty carieth it. *Or Perhaps* becauſe euery firſt thing, and more excellent, is in his order more potent. As it appeareth in God, the firſt of al other things, who is onely ſaide to be omnipotent, in the *Seraphins*, who in knowledge are more noble, and more powerfull then all other angells, as in heauen, which among all other bodies is the mightieſt, and worketh with greateſt power, vpon theſe inferior parts, as in the fire, which is the ſtrongeſt amonge the *Elyments*; as in gold which is the pureſt of all other mettalls, and ſo in the reſt adde therefore Loue being the firſt amongeſt all the effections, no maruell if it worke more ſtrongly, and effectually.

Why are there so many kindes of Loue vnder the commaunde and Empire of Loue?

Probleme. 44.

PErhaps bycause the vniuersal vnion of the world depending vpon the vnion of the parts, with the whole and the special common globe of the world, vpon the vnited assembly of the vniuersalls, and this by the meanes, and occasion of the power of *Loue*, it was fit, and conuenient likewise to giue vnto euery special nature his *Loue*. And therfore the Angels haue that angelicall *Loue*, which being farre from the rage of *Sensual* passion, continueth alwayes pure and cleare. Things inanimate, as the heauens, the Elements, and their Compounds, haue for their *Loue* that inuisible appetite, prouoked by an inuisible force, and directed by a kinde of knowledge to attaine their determinate endes, their seates, their sites and their best meanes for their best preseruation. Although they haue likewise that

Sociable

Sociable Loue whereby they desire to approche neare vnto their like, vnto their beginnings, their begettors, their preseruers. As the planets haue in them that *Loue*, which the causes haue toward their effectes, the Elements to their Compounds, the Begettors to their partes, and therefore besides the preseruation of themselues, they giue Sappe, and humour to their fruits, as milke from the duggs of their rootes, they couer them, they defend them with leaues, and with boughes, and beare, and sustaine them (as it were) with indefaticable armes. The Beasts of the field, besids a Sociable *Loue*, haue a sesual, so called because notwithstanding it be accompanied with a kinde of knowledge, yet for as much as it is guided by the simple Sense, it taketh name thereof. Men haue a reasonable *Loue*, by which with the discourse of reason, they vnite themselues vnto that which is fayre, they haue a Platonicall *Loue*, whereby they loue by contemplation, a Ciuill *Loue*, by the force whereof they defend their Country, an honest *Loue*, by the spurre whereof they followe vertue, a friendly *Loue*, by the gift whereof they

are

are vnited, and knit togither, a diuine Loue, whereby they are inflamed to the Loue of God aboue all things, and to the Loue of their neighbour for Gods sake. *Or Perhaps* because to diuers natures diuers loues shold be accõmadated, respondent to the degree, & merit of their perfection: For excellent effects best befit excellent natures, wherby they may best maintayne their excellencies.

Why are the outward signes of humane Loue the vncertayne passions that they suffer, who Loue?

Problcme. 45.

Perhaps because it is onely proper to *Angelicall*, and diuine *Loue*, to be freed from the tempestious, and turbulent Sea of passions, for the Angells in heauen being neuer absent from their chiefe good, and felicity, cannot fall into that discontent, and vexation of spirit, which they that are in loue suffer, when for a time they

are

are depriued of their best beloued obiect: much lesse are they tormented with that feare which men call Iealousie; or with any the like passion, which commonly afflict the mindes of those men who by louing follow Loue, as with griefe, false suspitions, accidentall brawles, compassionate teares, throbbing of the heart, distracted cogitations, frequent blushinges, deepe sighes, inconstant desires, and a thousand the like launsing razors that cut, and wound the hearts of men: for those blessed spirits, inioye all manner of delight, perpetuity of estate, and whatsoeuer good besides, in that first *Faire*, whose presence they eternally enioye. *Or Perhaps* because humane Loue entring into humane heartes, by the windowes of the senses, the which often times are deceiued, by the diuers accidents of their obiects, doth many times present a false appearing *Beauty* to the minde, the which in tract of time being descried, the mind groweth sadde, and heauy, and melancholicke, and by that humour openeth the vaine to all those passions which make bitter the Sea of *Cupid*. *Or Perhaps* because

bycause humane *Loue* being mingled with reason, and sense, and the sense for the most parte by the diuers appetits thereof, and much more by a kinde of ouerboldnes grounded vpon smale knowledge, darkninge the faire light of the superior part of the soule, bringeth such discontent & ruine to the minde of man, as greater cannot be wrought by the hand of his greateſt enemye, whereby he yeeldeth such strange effects of passion, as many times the fame thereof ascendeth vp, euen to the heauens. *Or Perhaps* because euery thing in this inferiour world, beeing subiect vnto a thousand mischaunces, and as many chaunges, and alterations, eyther of nature, or chaunce, or the will of the heauens: loue it selfe is not freed from the same vnconstancy of Estate. For the mind of man vnder this outward garment of the body, is no other thing, then a Sea gouerned by the rage, and fury of the affections, whereby it appeareth tumultuous, hauty, forming, inconstant, tempestuous, and sometimes with the pleasant gale of reason, calme, and faire, and quiet, whereby it is made altogether amiable, friendly,

cleare

cleare, and comfortable. So that as our senses doe sometimes enioye a meary tyde, and season, sometimes a troublesome, and turbulent, so falleth it out in our Loue, which forasmuch as it is humane, is sometimes cleared by reason, somtimes darkened by affections, and for one droppe of sweet, yeeldeth a whole Sea of sower, and bitter discontent.

Why is Loue called a flame, a fire, and the like?

Probleme. 46.

PErhaps because that as the fire hath alwayes neede of some nourishment, without the which it vanisheth into nothing. So Loue without the nutriment of Hope, to possesse the thing beloued, decayeth and growes lesse, and lesse: for if euery thing that worketh or endeuoureth the accheiuement of any thing, must bee nourished with the confidence and assurance of his wished ende, without which it will neuer endure the great-

greatnes of these labours, which a thousand sweating accidents bring with them, much more hath the kingdome of *Loue* (being molested by the dayly assaults of humane passion, not those that it would, but those that are most strong, & powerfull in assaulting) need of this speciall comfort of hope, and assurance. *Or Perhaps* because *Loue* awakeneth, and inflameth the heart of a louer, with an inuisible Fire, within which he liueth like another *Salamander of Egipt*: for to say the truth, a louer findeth & feeleth within his breast as it were the forges of a certaine fire, which by the many passions of ardent zeale, enkindled desires, scalding sighes, enflamed teares, feruent emulations, ruddie bashfulnesse, fretting feare, and iealous thoughts doe burne, and yet maintaine the inuisible flames of *Loue*, and therefore hence it is, that for the most part *Louers* are leane of body, pale of countenance, spent in their spirits, and much altered from their first estate and former *Beauty*. *Or Perhaps* because the *Beautifull* obiect, from which loue taketh greatest force being present, a louer by reason of that great ioye that he feeleth in the presence thereof, sen-

deth

deth forth those liuely flames, which being plainely descried in the superficiall parte of the face, doe many times giue such a vermilion tincture, that the whole countenance seemeth to be couered with a flashing kinde of Ardour, and that by reason of the great store of Spirits gathered into that place. *Or Perhaps* because, as the fire amongest the Elements is the most noble, so amongest the affections, *Loue* is the most excellent, as being the rule, and measure of all the rest: and therefore *Loue* is saide to haue the Empire, and dominion ouer all the other affections, and to rule, and to gouerne them as it pleaseth her. For, for no other cause is griefe or sorrowe great in some, but because the *Loue* is great for which that sorrowe is vndergone: and for no other cause in others is the valour great, but because the *Loue* is great which spurreth them forward to dangerous attempts. *Or, Perhaps* because the fire is the most actiue Element, and so *Loue* pricking vs forward to all honorable enterprises bee they neuer so difficult, is not in actiuity inferior thereunto, and therefore, besides

those aboue saide metaphorical names and titles, by the greatnesse of her vertue, property, and strength she challengeth likewise other names both *Metaphoricall* and proper: And therefore to speake onely of her proper names which sufficiently manifest her power, *Loue* is a word of honour, whereby honorable enterprises are atchiued: It is a word of maiesty, which gouerneth all the interior and exterior powers: Loue is a word of comfort which mitigateth by a hidden and powerfull kinde of vertue, all labors whatsoeuer. It is a rich word, which by diligent endeauors euer affecteth treasures of highest prise, as friendship, ciuill community, our Country, our children, and of all others the chiefest good, which is God. So that no man can deny but that *Loue* is of singular force and power.

VVhy do Poetts faine Loue a Childe?

Probleme. 47.

PErhaps by reason of the diuers appetits, that reigne in children, which likewise appeare in them, which are inflamed with *Loue*, who sometimes desire that thing, which at another time they abhorre, sometime accompt that for good, and excellent which at another seemes vgly, and loathsome vnto them, insomuch that they are as changeable in their opinions, as the *Camelion* in his colours, or the moone in her figures; which ariseth not from any other cause, then, from the multitude of those affections which in louing they suffer, being sometimes moued with feares, sometimes with gelosies, sometimes violently enforced with sorrowes, blinded with anger, vexed with melancholy, depriued of counsell, robbed of meanes, pricked and pierced through with desire of honour, and so by changing their affections, they do

cha ge their willes. *Or Perhaps*, becauſe *Loue* as if it were alwayes a childe in the heart of him that Loueth, is alwaies growing and neuer waxeth olde, becauſe the deſire of the poſſeſſion of his wiſhed good is alwayes renewed in him, and notwithſtanding it ſeeme ſometimes after the lawfull fruition thereof to decay, or at leaſt-wiſe to loſe ſome part of his firſt vigour, which in reſpect of the extenſion, and outward manifeſtation may be graunted true: that is in aſmuch as thoſe outward figures of *Loue*, which Louers vſe to ſhew, doe not ſo commonly appeare, yet in reſpect of the internall force, and vertue thereof, it doth euery day increaſe: which doth often appeare by thoſe dangerous attempts which men for their enioyed *Loues* do many times vndergo. *Or Perhaps* becauſe *Loue* makes wiſe men children, and many times depriueth them of true diſcourſe and reaſon, whereby they fall into ſuch errours as children doe, who by their apiſh imitation, which is proper vnto children, doe no ſooner ſee any thing doone, but preſently (as farre forth as their wit will giue them leaue)

leaue) they seeke to imitate it. And euen so euery *Louer* studieth, & endeuoreth in euery thing to imitate that which is *Loued*, and doth his best endeuours (to the end he may winne grace, and fauour) to be like vnto it.

Why naked?

Probleme. 48.

PErhaps because he that followeth the schoole of *Loue* must not be cloathed with the garment of simulation, but simplicity: for there is not any thing, that more offendeth the lawe of *Loue*, then a lie, which as it displeaseth all, so especially those which *Loue*: neither is the force of *Loue* any longer sweete, and pleasant, then that it is found true, and faithfull, and from this truth it is, that euery part thereof, becomes so amiable, and euery vertue, made as it were handmaid vnto *Loue*, as Confidence, which maketh vs secure of things most precious: Faith by which we beleeue without doubting: Truth which alwayes helpes, and delighteth: community of counsells, which maketh

ve wise in all out actions, and as euery good thing whatsoeuer *Or Perhaps* because *Loue* cannot long be hidden, but must necessarilie be manifested, and made knowne both to the obiecte beloued, and strangers too, and if not by other meanes, yet by passions, and sighes, and teares, and palenes, vnwonted blushings, vnquiet sleepes, change of manners, and many the like. And perhaps this was some cause too, why it was called fire, because as the fire manifesteth it selfe by ỹ smoke that ascendeth from it, So *Loue* by those passions that arise from it, And therefore it is saide in the prouerbe, that *Loue*, and a laugh will not be hidden. *Or Perhaps* because nakednes for the most part bringeth with it a ruddy kinde of bashfulnes, & so he that is in *Loue*, his *Loue* being descried, commonly blusheth, which is not the faulte of loue but rather of those that lyuing intemperately, *Loue* intemperatly, whereby it commeth to passe that the very name of *Loue* being made by lasciuious actions infamous, painteth the face with a vermilion kinde of tincture, which we call bashfullnes, although there be no such effect in *Loue* as may deserue it.

Why

VVhy winged?

Probleme. 49.

PEerhaps becauſe, As wings though they be made of light feathers, yet raiſe, and mounte vppe things of weight into the ayre, So *Loue*, though ſetled in a baſe ſubiect, doth yet awaken, & ſtirre vp their hearts that *Loue* to the attempt of high, & honorable enterpriſes: For *Loue* is an enimye to ſlowe and ſlowthfull ſpirits, and a frend to ſuch as are quicke, & induſtrious, who not like earthly, and matriſh, or mooriſh Angells, fly downewardes to the center of the earth, but like the lofty eagle, aſpire with ſwifte flight to immortalitie. It is therefore an errour to thinke that *Loue* taketh pleaſure in bedds of downe, pleaſant fields, dainty and delitious gardines, in idlenes, and wantonnes, but deſireth to ſeate her ſelfe rather in a temperate and well ſetled heart, framed to endure al hardnes & to paſſe

all difficulties, then in those mischieuous inconueniences, that lasciuious wantonnes, longe sleepes, *Bacchus* blemishes, the sensuall pleasures of *Venus*, and the flatterings of blinde appetite brings with them, which being all, altogether earthly, belong vnto vnchast *Loue*, which neuer rayseth her flight to things high, and excellent. *Or Perhaps* because *Loue* doth swiftly rooste her selfe in the hearts of *Louers*, sometimes by a bare looke, darting her selfe in (as it were) at the windowes; sometimes with pleasant laughter vndermining: somtimes with simple words assaylinge, sometimes by a gracious, and comlie carriage of the body: and many wayes besids attempting the hearts of vnhiddy young men, of whome shee maketh a large praye. And therefore *Loue* is saide to haue many branches, many netts, many snares, by which diuerse instruments, she diuersly hunteth, nay forages, and prayes vpon all natures, taking some by delight, some by commodity, some by honesty, some by grace, some by the goodnes of nature, others by the giftes of the minde, some by hope, some by courage, and others by appearing goods,

goods. *Or Perhaps*, because wee may thereby vnderstand how swift the thoughts of those are, which are in *Loue*, who howe distante soeuer they are in place, from that they *Loue*, yet by their thoughts they are alwayes present attending, and discoursing, as it were, with their best beloued.

VVhy with Bowe and arrowes?

Probleme. 50.

PErhaps because that as an arrow being shotte pierceth thorow the flesh into the bowells, so *Loue*, first by Beauty assayling the bodily part, giueth afterwards a deadly wounde vnto the heart. For Beauty first presenteth it selfe vnto the sense, either to the eye, or to the eare, and afterwards to the reasonable appetite, and so first by Beautifull colours it delighteth the eye, and by the sweetnesse, and eloquence of speeche the eare, and from them, the delight passeth vnto the minde, the which consenting thereunto yeeldeth it selfe to the force of *Loue*. *Or Perhaps*,

because as an arrowe pricketh, and woundeth that body which it hitteth, so *Loue* with her passions, pricketh, and gawleth the heart of him that loueth. And yet this is no reason why *Loue* should therefore be accounted cruell, because by these her goades shee maketh her Louers valiant, hardy, and vigilant, pitifull, patient, bolde, and constant against the inconstant violence of fortune, whereas without these passions, these vertues would die and languish. *Or Perhaps*, because as an arrowe being but parted from the Bowe, doth neither hurt, nor offend, vntill it hit the marke whereat it was shott, and then it woundeth and teares. So likewise *Loue* in the beginning manifesteth not her passions; vntill it bee setled in the heart, and then it worketh strange, and wonderful effects. *Or Perhaps* because by carying armes offensiue wee should knowe that she is alwaies prepared to offend, whomesoeuer shall goe aboute to wrong her. For as euery creature is naturally armed with some thing to defend it selfe against outward violence; So it was fit that *Loue* should not be altogither vnarmed.

Why

Why Blind?

Probleme. 51.

PErhaps because it makes *Louers* blinde, not knowing many times what losses, and dangers, and mischiefes they are thereby falling into. For such is the force of *Loue*, (and it is strange) that for the thing beloued they neglect their owne good, feare not to expose their bodies to the edge of the sword, deny vnto themselues, whatsoeuer is profitable to themselues, sleepe to their eyes, quietnesse to their mindes, rest to their members, ease to their bodies, yea and more then all this, they glorie in those inglorious attempts, those labors, and sweatings, and watchings, and freesings, yea and wounds too, which for their *Loues* they haue vndergone, and indured. *Or Perhaps*, because it seldome falleth out, that he that is a seruant vnto *Loue*, doth knowe the imperfectiõs of his loued obiect, but rather couers them, & accõptes them vertues. For this is the property of

Louers

Louers highly to esteeme of whatsoeuer belonges to the they *Loue*, insomuch that they cannot endure that any man should oppugne their iudgements herein, and from hence proceede many times those their resolute challenges, and valorous defences. *Or Perhaps*, because *Loue* for the most parte respecteth not persons, discerneth not the worth, and merit of her *Louers*, but as it is best pleasing to her selfe. (not respecting gentility, or nobility, or principalities, or *Beauty*,) taketh delight to sollace her selfe amongest the baseste sorte of people, and doth many times place them in the highest seates: and therefore wee may reade, and in our owne times haue obserued, that great, and mighty personages haue loued women of base estate, and condicion, and contrariwise, some of lowest degree, to haue dared to make *Loue* to the greatest and mightiest *Princes* of the world. *Or Perhaps*, to the end wee should knowe, and vnderstand, that earthly *Loue* being blinde is rather an imperfection, then a perfection, if by the light of vertue it be not enlighted. And therefore it may bee that our ancestours did not vainely in paynting

ting *Loue* blinde, if they ment thereby wanton, and vicious *Loue*: because that is properly saide to be blinde, which followeth blinde Sense, which carieth a man to blinde desires, blinde sinnes, and the palpable darkenesse of blacke infamy.

Why rudday, or high coloured?

Probleme. 52.

Perhaps because a lively colour being accompanied with an outward comely grace, doth with greater force stirre vp, and awaken *Loue*. For, for no other cause would nature that in euery thing there should be accidental signes, whereby the agents should be moued to worke those effects which might be best pleasing vnto her. And therefore, when wee see a Beautifull face, of a vermilion, and sanguine complection, adorned with a comely grace in the cariage therof, we presently conclude that Beauty worthy of all *Loue*. *Or Perhaps*, because *Loue* alwaies affecteth life, which the Sanguine red best expresseth,

presseth, as contrarily Palenes death: for it is manifest, that *Loue* was ordained for generation, wherein life consisteth, yea the life of those that giue life vnto others, I meane the begetters, the race, or offspring of mans bodie, being nothing else then a certaine patterne of the life of their fathers, who for *Loue*, euen out of the bones, and bloud, and flesh, and all other their outward, and inward powers, beget the bones, and the bloud and the flesh, and the powers of their children. And therefore no maruell if *Loue* be described to be a ruddie and cheerfull tutor, and preseruer of life. *Or Perhaps* because he that foloweth *Loue*, maketh alwayes shew of a Cheerfull heart, if he be not assayled by some inward passion, and therefore we commonly see *Louers* (I meane such as prosper, and speede in their *Loues*) full of spirit, pleasant of countenaunce, quick in their eyes, eloquent of tongue, and in their whole carriage full of ioye and comfort.

Why

Why sometimes languishing?

Probleme. 53.

Perhaps by reason of the languishing faintnes of those that *Loue*, who alwayes following with an ouer earnest desire that which they *Loue* (in so much as euery day of absence seemeth an age.) doe many times in their solitarie chambers, cast downe their wearied members vpon their lothed beds, filling the ayre, with a thousand interrupted sighes, which may the lesse seeme strange, because there is no artificer that dayly, and hourely busieth his head, and bendeth all his endeuors to the perfecting of some special worke, which wholy dependeth vpon the skill of his hand, that is not enforced, either by the continuance of labour, or his many watchings, or some other inconuenient accidents, not only to rest his toyled bodie, but to send out many a silent sighe, and inuisible teare. *Or Perhaps*, that we may thereby vnderstand, that a *Louer* is alwayes accompanied with a thousand other passions: Sometimes

times troubled with feares, and doubts of little *Loue*, or affection in his *Louer*, towards him, sometimes quelled in his hopes, by those many difficulties that withstande his quiet possession of that he loueth, somtimes disturbed by the riualitie of others, sometimes afflicted with the pangs of the heart, and feare of those manifolde mischaunces, that may befall the person beloued: So that the many passions, that multiply in the heart of a *Louer* doe bring with them an extenuacion, and impayring of the complexion, a palenes in the face, a wearisomnes in the members, & sometimes a strange kinde of alteration in the individuall Essence, frō whence do arise those furies of *Loue*, and potent frenzies, and insensible astonishments, which happen many times to those that *Loue*, either because they make not reason the forerunner of their fence or because before they loued, they loued not temperancy, or because they direct not their *Loues* by the rule of wisdome, and discretion, which onely teacheth the only meanes to the attayning of all other vertues.

Why doe Louers delight in flowres?

Probleme. 54.

PErhaps, because in them they see the colours of the things beloued. For their is not any thing that wants his like, or that hath not something that carieth some resemblance in nature vnto it selfe, and therefore in those flowers they contemplate those liuely colours which they see to shine both in the flesh, and habit of their best beloued. *Or Perhaps* because the colours, & names of flowers are apt to display those passiõs that they feele who are subiect to this passiõ of *loue*: for euery colour hath his proper signification. As white signifieth innocencie, Blacke vnchangable grauitie, Purple a heauenly minde, Red, boldnes of Spirit, Carnation life, yellowe Empire, or yelowsie; Greene hope, Ash colour multitude of vertues, Sea water greene the riches of fortune, Blew magnanimitie, Lion Tawny strength, and the like: which may also be verie well saide of flowers, As the lilly

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lilly

lilly signifieth chastity: the rose virginall integrity, the violet a languishing life, the Hiacinth vertue. *Furse* generosity, the white daffadill piety, *Gesmine* small comfort: and so of the rest. And therefore not vnfitly to discouer their passions doe Louers delight in flowers. *Or Perhaps* because in that diuersity of flowers, and colours they seeme to contemplate the large field of the vertues of their beloued. *Or Perhaps*, because *Loue* like a wanton, taketh delight in delicate things, and to rolle, and enwrappe it selfe in sweete odours, taking from thence some comforte in her passions. And this is the reason why we many times see *Loue* painted in a pleasant fielde, sitting vpon a multitude of flowers, mery, and iocund, crowned with garlands, lying vpon a bedde couered with a thousand roses and violets, fast by a fountaines side, compassed with many rich verdures & Beautifull plants.

VVhydoe not Louers in the presence of those they Loue knowe how to frame their speech?

Probleme. 55.

PErhaps, because the Senses of a Louer being too much setled by an ouerearnest intention in the contemplation of the Beauty of his best beloued, he doth as it were altogither forgette himselfe, and being lulde a sleepe in his beloued object, the ouer vehement intention of the minde taketh away the outward vse of the tongue: which is not vnlikely, because euery man by experience findeth, that whileſt hee attentiuely heareth any sweete or pleasant sounde, hee hath little vse of any other of his senses, all the powers being hindered from their due operation, by the concurse of the vitall spirits to that onely power, which so attentiuely worketh, & therfore no maruel if men stand mute in the presence of their *Loues*, when they should speake.

Or

Or Perhaps, a *Louer* feating that he ſhall not ſpeake ſo as may pleaſe, and content the eares of his miſtris, huſeth rather to be mute, and ſilent, then to vtter his conceit imperfectly, And if he dare proceede ſo farre as to open his mouth, for as much as he ſtill feareth that he cannot ſpeake as he ſhould, he vttereth his mind ſtammeringly, and interceptedly. *Or Perhaps*, becauſe from the Image of that vertue and worth which they know to be in the thing they *Loue*, they frame in them ſelues a conceipt thereof as of a thing diuine, and from hence they gather great matter of feare and it commonly falleth out with them as with thoſe that are to ſpeake before great Princes, who being accompanied with the ſelfe ſame imagination, tremble, and growe pale when they ſpeake, and vtter their conceipts many times both brokenly, and vnaduiſedly.

VVhy

VVhy do Louers bluſh in the preſence of their miſtreſſes?

Problem. 56.

PErhaps becauſe the heart dilating it ſelfe, in things pleaſant, ſendeth forth great abcundance of the ſpirits to the ſuperficiall parte of the face, which by that outward rednes are made aparent, and the *Louer* filled with a kinde of ioy by the ſence of his beſt beloued, ſuch being the propertie of all men, that enioying the preſence of that good which they ſo much deſire, they become merry, and iocunde, and by reaſon of that great ioy they feele, they appeare freſh, & fragrant, as contrariwiſe, pale, and wan in the preſence of that they hate. *Or Perhaps*, becauſe *Louers* do many times bluſhe of modeſtie (a thing proper vnto that age as being carefull, and ielous of each others honour, for *Loue* is proper vnto yong men, who are naturally gouerned by the bridle of ſhame, and baſhfullnes, eſpecially in the preſence of thoſe whoſe good opinion of them

they

they especially desire: and therefore they are very carefull not to doe any thing in their sight that is not fitte, and conuenient. *Or Perhaps*, because by those amorous glaunces they are more inflamed with the Loue of each other, and so laying open their inward fire to one another, they are neuer satisfied with the lookes of one an other.

Why doe Louers take pleasure in the teares of their beloued?

Probleme. 57.

Perhaps because *Louers* are then merieſt, when they are assured of the *Loue* of their beloued: and better assurance thereof they cannot haue, then when they see them for their *Loue* to languish, sigh, and shed teares: For notwithstanding teares, in their owne natures, cannot be without some bitternesse, yet forasmuch as they arise from a pleasing cause, though the roote be sower, the fruit is sweete. For there is no greater felicity in the whole Empire of *Loue*, then the certaine assurance of the true heart of his best beloued,

beloued, which contenteth ſo much the more, by howe much the greater the ſignes thereof are, that doe yeelde ſuch ſtrange effects. *Or perhaps*, becauſe by ſuch ſignes they diſcry, that it wilbe no difficult matter for them to bee poſſeſſed of their *Loues*, & from thence they conceaue ioye, and reſt contented. *Or Perhaps* they take comfort, in that by teares they knowe that it lyeth in their power to make their beloued happy in the ſeruice of *Loue*, and therefore knowing the meanes whereby they may ſhorten their mourning, and wipe awaye their teares, they are not grieued with the ſight of them, as otherwiſe they would bee, but rather conceaue an inward ioye, and comfort in them.

VVhy doe Louers, whither soeuer they goe, carry with them their amorous passions?

Probleme. 58.

PErhaps becauſe to what ſoeuer parte they turne their faces, and whereſoeuer they beſtowe themſelues, they doe alwayes carry with them imprinted in their mindes, the Image of the thing beloued, and conſequently thoſe paſſions that ariſe from it. For he that carieth with him the cauſe, proueth likewiſe the effect, as he that carieth fire in his boſome muſt needes feele the heate thereof: And therefore *Louers* hauing alwayes with them in their mindes the *Idea* of that they Loue, which they neuer ceaſe to contemplate, they muſt neceſſarily by contemplation fall into thoſe paſſions, which the preſent obiect bringeth with it: yea farre more violently do they feele the force of thē, becauſe imagination by abſence worketh more violently, by the power whereof, the geſture, and grace, and Beauty, and lineaments, and all the parts,

parts of the party beloued are made preſent. *Or Perhaps*, becauſe they finding themſelues as it were hanted with a continuall deſire of ſeeing, and contemplating that which they *Loue*, and ſo long as they finde themſelues abſent from it, liuing an vnquiet, nay a dying life, they multiply their paſſions with the dayes, nay howers of their abſence, and as time encreaſeth, ſo doe paſſions. *Or Perhaps* becauſe nothing can content a Louer in his violent abſence, not ſweete muſicke, not Beautifull gardens, not Louely company, not eloquent tongues, not ciuill intertaynment, but euery ſweete is turned into ſower and nothing can content but the wiſhed obiect, which being farre diſtant from their inflamed deſires, doth engender that griefe in the heart, which can hardly bee expreſſed by themſelues that proue it, much leſſe by thoſe that are not acquainted with the like miſeries.

Why doe Louers so much delight in in the neatnesse of their apparell, and bodies?

Probleme. 59.

Perhaps because there is nothing more naturall vnto young men, then to desire alwayes to seeme beautifull, and therefore if nature haue not made them such, they endeuour by art to seeme that they are not. And from this cause proceedeth their exquisitenes, their art, their diligence, their care in their apparell, their gate, their speech, and in euery thing else, their endeauour to seeme nimble of Body, strong in forces, subtile in wit, wise in speech, wary in dangers, honorable in conditions. *Or Perhaps*, because such Elegancy, and Neatenesse purchase grace, and fauour from their beloued, and therefore they vse these meanes as a pleasant baite to possesse them of that which they so earnestly desire. *Or Perhaps*, because to make manifest the purity of their mindes, they desire to trim, and polishe their bodies, and to winne

an opinion in the world of great plenty of the goods of fortune, they adorne their bodies with sumptuous attire, euer endeuoring with themselues to settle a beleefe in the minds of their beloued, that they want not much of the full fruition of all humane felicity, which consisteth of the goods of the minde, of the body, and of fortune. And therfore it contenteth them much to heare that any hath related vnto their Loues the vertue of their minds, knowing thereby that hee layeth open the principall part of the felicity, and ornament of man. As for the goods of the body, and of fortune, they vndertake that taske themselues: the goodes of the body they make knowne by presenting to the eye of their mistres, the clearnesse of their complections, the good proportion of their members, their comely cariage, their readinesse to the performance of honorable exployts: the goodnesse of fortune, by their rich apparell, their Rings, their Diamonds, their Rubies, their Chaines, their golde, their Iewells, their horses, their seruants, their multitude of friends, their liberality, and bounty, and their

honorable progenitors. And all this they doe to giue their beſt beloued to vnderſtand, that if by the lawfull band of mariage ſhe wilbe his, ſhe ſhall participate of that felicity, which all men by all their beſt endeauors ſtriue and ſtudy to attaine. *Or Perhaps* to the end that thereby they may drawe the eyes of their Loues to beholde, and contemplate both the richneſſe of their attire, the variety of their faſhions, and their comely cariage both in their gate and other geſtures of the body. For it pleaſeth a Louer, to ſee that which he loueth, loue to ſee him.

VVhy doe louers ſo much eſteeme the giftes of their beloued?

Probleme. 60.

PErhaps becauſe they ſee, I knowe not what kinde of grace to ſhine, and ſhewe it ſelfe in that gift which cometh from that they beſt *Loue*, the which they eſteeme ſo much the more, by howe much it ſeemeth to preſent, the excellent, and honorable qua-

qualities of the giuer. *Or Perhaps*, becauſe thoſe gifts are as rich pledges of that grace, and fauour, whereby they may eaſely obtaine to the poſſeſſion of that they *Loue*: And therefore, as they that haue any thing in their cuſtody, either in value, or Beauty extraordinary, with an extraordinarie heede, and care looke vnto it, ſo they prizing theſe giftes aboue al their earthly riches, doe likewiſe aboue all take care to keepe them. *Or Perhaps* that they might thereby ſhewe and giue teſtimony, that if they haue that thing in ſo high eſteeme that commeth from their beloued, in howe much more the perſon that ſent it, who doth as farre exceede the gift in value, as the ſubſtance the ſhadow, and a perfect, an appearing good.

VVhy doe Louers ſo often vſe the ſimilitudes of things moſt excellent, to diſplay the Beauty of her they Loue?

Probleme.61.

Perhaps becauſe they haue a ſingular conceite of their beloued, inſomuch that being vnable in the leaſt degree that may be, to expreſſe it, they are inforced to make vſe of the ſimitude of things moſt high and excellent: Somtimes comparing her to the light, ſometimes to ſtarres, ſometimes to the Sunne, ſometimes to the morning, ſomtimes to the ſnowe, milke, the lilly, the roſe, ſomtimes to the mirtle, the marble, the alablaſter. Somtimes to gold, rubies, diamonds, ſomtimes to the heauens, the ſpring, paradiſe and whatſoeuer is in any degree excellent. *Or Perhaps* becauſe they thinke their beloued to bee the receptacle or ſtorehouſe of all the beautifull things of the world, in whome all perfections are vnited, and gathered togither, and therefore they thinke themſelues ſufficiently warranted to vſe the whiteneſſe of the Swanne, to expreſſe her hew, the vnſpotted purity of the ſnowe, the criſtall, the diamond, to ſhew her purity; the light, the ſtarres, the ſunne, to ſignifie howe cleare her eyes

eyes are, how bright her countenance, and a thousand other th ngs of highest excellency, to make knowne the Beauty of those partes, with the *Loue* whereof their hearts are so enflamed. *Or Perhaps*, to the end that all the world may know in how high esteeme they hold their Lou-s, when they extol them aboue things most excellent, and of humane creatures doe their best endeuors to make them diuine.

Why are Louers many times troubled with iealosie, & griefe of the heart?

Probleme. 62.

Perhaps because both the one, and the other doe most feare to loose that which they most desire to keepe, and hath cost most labour the getting, and therefore their feare doth many times breed an inward distemperature at the hart, though they outwardly

dissemble it. For this is the custome of Louers, that though their hearts be violently assaulted with greefes, and false suspitions, in so much as they can neuer rest in quiet, yet neuertheless they make shew outwardly of a happy life, and a careless neglect of their best beloued, though in despight of themselues, and their best endeuors, they cannot long dissemble it. *Or Perhaps*, they did little dreame to haue found that in their *Loue* which by deare experience and many wrongs they finde true: and therefore their hearts being ouerladen with abundance of griefe, they vent the anguish thereof sometimes with disdainefull speeches, sometimes with passionate glaunses, with absence, with threatnings, and fayning the Loue of another. But this warre endureth not long, but procureth rather peace, and greater content in the field of *Loue*.

Why

VVhy do louers many times dreame of horrible things?

Probleme. 63.

PErhaps becauſe it is the property of Louers, by reaſon of thoſe continuall paſſions they are ſubiect vnto, to be melancholicke, and they that are gouerned by that humour, are accuſtomed to dreame of horrible and fearefull things. Which doth the more commonly fall out, becauſe they are vſually ſubiect vnto feares: and foraſmuch as this affection of all others doth moſt diſturbe, and afflict the ſpirits, from this diſturbance, and perturbation, theſe monſtrous, and horrible dreames do ariſe. *Or Perhaps* becauſe *Louers* withdrawe their mindes, and their ſenſes from al things whatſoeuer, except from that they loue aboue all, ſo that, though they ſee others, they ſee imperfectly, and though they heare, they heare imperfectly, and therefore thoſe ſhapes, and nightly viſions make an imperfect preſentation to the inward diſcerning

powers, & breed ſuch inquietnes in the minde, that many times by reaſon of the greatneſſe of the paſſion that they ſuffer in their ſleepe, they bewray a ſtrange kinde of horrour and aſtoniſhment in their countenances.

Why doe Louers delight in morning muſicke?

Problcme. 64.

Perhaps becauſe they deſire not only to honour their miſtreſſes in the day time with Cappings, and congees, and courteſies, but alſo with muſicall inſtruments, and pleaſant voyces. *Or Perhaps* becauſe muſicke being fit to manifeſt affections, either of Ioye, or of ſorrowe, they make vſe thereof, to diſplaye their inward griefes or delights, and therefore they commonly make choyſe of ſuch muſicke as doth beſt fitt the time, and their owne affections. *Or Perhaps*, to the end that by meanes of that delight, which is in muſicke, either vocall, or in-

instrumentall, and that willingneſſe they expreſſe thereby to pleaſe, and content, they may ſtir vp the affections of thoſe they *Loue*, to requite them againe with reciprocall affection, which many times doth happely ſucceede. For a mans owne vertue, and a diligent care to be ouer indulgent in honoring thoſe that are mighty, are the beſt meanes to, purchaſe to themſelues grace and fauour. *Or Perhaps*, to the ende they may imprinte the ſelfe ſame affections, in the hearts of thoſe they *Loue*, that themſelues feele, and ſuffer. *Or Perhaps* becauſe there is not a thing that doth better expreſſe an angelicall minde, then an angelicall voyce, which hauing ſomthing in it, though I knowe not what, that is diuine, they deſire, by the worth thereof, to expreſſe their owne worthineſſe. For euery action of a Louer ſhould bee ſuch, as by the vertue, and valour thereof, may ſtirre affection.

Why do Louers desire to be thought Valiant?

Probleme. 65.

PErhaps, becauſe *Loue* miniſtreth ſtrēgth & heart, And for as much as they faine *Loue* armed, to expreſſe the power thereof, they that are *Loues* followers, muſt be armed as *loue* is, & yeld the like effects. *Or Perhaps*, becauſe *Louers*, fearing to loſe that they ſo much deſire & ſo highly eſteeme of, do little accompt of their owne liues, without the fruition of their deſire, for there is nothing more odious, then baſenes of minde, and little zeale of honour, and not to follow an iniuſt, iniurye, with a iuſt reuenge, is puſillanimitie, & brings with it nothing but ſhame, and diſhonor. *Or Perhaps*, becauſe they feare, that their fearefull hearts being deſcried, they ſhould neuer afterwardes be able to make way (by reaſon of their many riuales) to the quiet poſſeſſion of that they *Loue*, for fortune alwaies fauoreth thoſe that are valiant, and reſolute,

Why

VVhy do Louers defend their beloued euen in a wrong and vniuſt cauſe?

Probleme. 66.

Perhaps becauſe that thing which they doe once *loue* with an earneſt intent, and affection, they thinke themſelues, in duty, and in requitall of that pleaſure they haue enioyed by their *Loues*, bounde to defend them from diſhonour, & infamie. For if it become any man to be thankfull, and mindfull of any kindenes, or curteſie receiued, doubtles it becommeth none more then a *Louer*. *Or Perhaps* becauſe from the firſt day that they firſt faſtened their affection vpon that obiect, they priſe it aboue their owne proper Eſſence, or being: and therefore howe iuſtly ſoeuer an iniurie, or violence may be offered vnto it, they thinke it no iniuſtice in themſelues to defendit. *Or Perhaps* becauſe a rigorous cenſure of that wee *Loue*, is neuer commendable, and a man

man doth sildome offend by too much *Clemencie*, and *Loue* especially it least becommeth to be a seuere iudge, that hath alwayes beene by nature a compassionate father. *Or perhaps*, because by winking at the wrongs that are offred their *Loues*, they make themselues vnworthy of their grace, and fauour. *Or perhaps*, because by not defending their *Loues*, they confesse the wrong to be no wrong, and the iniurie to be iust, and so drawe a kinde of dishonour vpon themselues, by louing that which deseruedly is dishonoured.

Why doe Louers take so much delight in the contemplation of the eye?

Probleme. 67.

PErhaps, because the eyes are many times by reason of their *Beauty* the true cause of *Loue*, and therefore they take delight to contemplate that noble part,

part, which by the *Beauty* thereof, hath enchained them in the fetters of *Loue:* for if euery well featured part of the body be apt enough to ſtirre vp *Loue* in the hearts of men, much more the eye, wherein we firſt of all contemplate the grace and dignitie of the minde. *Or perhaps*, becauſe among all the other partes of the body, the eye is moſt wonderfull, and therefore doth firſt drawe the eyes of others to beholde it. For this is the property of thoſe which contemplate, that whileſt they beholde the curious workmanſhip of a thing that hath any thing in it worthy admiration, to caſt theyr eyes firſt vpon that, that hath moſt maieſtie, and meanes of allurement, to drawe the eye vnto it. *Or perhaps* becauſe the eye is as a Looking-glaſſe, wherein all humaine affections are diſcerned, ſo that looking vpon them, as vpon a cleare Fountaine, they behold the minde of their beſt beloued, and ſo haue a geſſe at their preſent inclination, and affection, whether they be inclining to clemencie, or ſeueritie, pitty, or cruelty, myrthe,

or

or melancholy, *Loue*, or hatred, and according to that diſpoſition they finde in them, they take counſell, and aduiſe, in thoſe things that appertaine vnto them. *Or Perhaps*, becauſe there is no other ſenſe, that taketh that delight in his like ſenſe, that this doth, inſomuch that the eies of two *Louers* being faſtned vpon each other, by their amorous glances, and ſilent noddes, they enioy not only the fruition of each others eies but vnderſtand the verie inward thoughts of each others heart.

VVhy is the anger of a louer ſoone alayed?

Probleme. 68.

PErhaps becauſe wrongs offered by *Louers*, & friends are more vnkindly taken, and ſtirre vp the paſſions, for the time with greater force, but preſently the furie of them being ouer-blowne, they growe calme, and quiet. For what ſoeuer thing, either in nature, or arte is engendred, or framed, with greater force,

force, and leſſe time then is fitte, as monſtrous birthes, they vaniſh and cannot long endure. *Or perhaps*, becauſe the fire of *Loue* cannot long endure the waters of paſſion. *Or Perhaps*, becauſe the meanes of reconcilement is eaſie betwixt them, both parties being willing to aske pardon, willing to forgiue: for euery amorous breache, hath a thouſand ſilent defences, and as many kinde acknowledgements of the fault. *Or Perhaps*, becauſe there is a kinde of magnanimity in pardoning wrongs, and therefore, to the end they may be ſo accounted, they eaſily and ſpeedily forgiue. *Or Perhaps*, becauſe the lawe of *Loue* doth not admit crueltie, for it is neuer ſeene, that two truely vnited hearts ſhould long continue at iarre, for light occaſions (for great will not be offered) but as ſuch houſhould brawles doe eaſily ariſe, ſo they are as eaſily pacified. *Or perhaps*, becauſe to thoſe that are moſt deare vnto vs, the leaſt repentance beggeth pardon for the greateſt offences, which doth manifeſtly appeare in the *Loue* of Fathers.

Why

Why cannot Louers hide their passions?

Probleme. 69.

PErhaps, becauſe amorous cares ouercharging and oppreſſing the heart, are hardly endured, and therefore they doe endeuour, hauing found a friend fit for that purpoſe, by communicating their griefes vnto him, to eaſe themſelues of that burthen. *Or Perhaps*, becauſe amorous paſſions doe pricke and wound the hearts of Louers, and therefore prouoked by the ſharpneſſe of ſuch a ſpurre, they cannot but manifeſt their griefes vnto thoſe, who though they cannot eaſe, may yet pitty them: for it is ſome comfort to him that is aſſailed with griefe, to vent it at the mouth by the helpe of his tongue. *Or Perhaps*, becauſe in relating them to others they feele their afflicted hearts to be comforted, for euery paſſion communicated is leſſned. *Or Perhaps*, becauſe by laying open their paſſions, they make knowne

knowne their owne faith, and the disloyaltie and falshood of their beloued. *Or Perhaps*, because the least wrongs that proceed from that, that hath least cause to offer them, are accounted greater, then the greatest, and confound the minde of a Louer, with such a kinde of astonishment, as nothing but vtterance, can either ease, or take away.

Why cannot Louers conceale the fauours of their best beloued?

Probleme. 70.

PErhaps because the benefits of those we *Loue* make a deepe impression in the memory, and so being often called to remembrance, they thinke they should wrong both their *Loues* and their owne memories not to vtter them. *Or Perhaps*, because *Louers* desire in euery thing to shew themselues thinkfull, especially towards those whom they *Loue*, by displaying whose bountifull fauours they seeme both to requite what is past, and to craue more.

Or

Or Perhaps becauſe Louers do highly eſteeme of thoſe things which they receiue from thoſe they loue, and therefore thinking it not fit that things of worth ſhould alwayes lye hidden, they reueale them: For by the law of nature wee are taught to commend good turnes receiued, eſpecially when they are ſuch as carry a proportion to the worth, and excellencie of the giuer.

Why do louers put their fauours they receiue from their Miſtreſſes in the moſt noble parts of the body?

Probleme.71.

PErhaps thereby to ſignifie, that thoſe things they receiue from them, they preferre aboue all other, and therefore they commonly make choiſe either of the head, as the higheſt, or of the heart, as the deareſt parte of the body. *Or Perhaps*, becauſe the heart ſignifieth life, and the head vnderſtanding, and both perfection, and

and therefore in those places, they place their fauours, that are most perfect, and most deare vnto them, to giue them to vnderstand how dearely they Loue, and how honourable a conceit they haue of them. *Or Perhaps*, to the end the giuers should vnderstand, that they haue the full possession both of the best parts that are in them, and their whole body.

OF HATRED.

Why is hatred ordayned by Nature?

Probleme. 72.

PErhaps, because prouident nature being willing to remoue all those contrarieties, that might either alter, or offend her workes, she thought it not amisse to giue vnto all creatures, euen from their first natiuity and being, such an affection as might be fittest for such a seruice. And therefore we see that the Lambe doth naturally hate the Wolfe,

Wolfe, the Wolfe the Dogge, the Crab the Serpent, the Weazell the Toade, the Lion the Cocke, man the Crocodile, yea a man borne vnder *Iupiter* a *Saturnist*, a valiant man a coward, a temperate man a lasciuious, a religious an irreligious, a faithfull a disloyal, & an honourable man a base and dishonourable. neither is this naturall hatred seene onely in things animate, reasonable or sensible, men, or beasts, but also in those things that are farre from sense or vnderstanding, as in hearbes, and plants, and mettals, and compounds, which by a hidden hatred, and contrarietie in nature cannot brooke and indure one another. *Or Perhaps*, because that though Nature flie her extreames, as being verie dangerous to her workemanship, neuertheless she admitteth contraries for the benefit of the whole. Which doth plainly appeare in heate, and cold, fire, and water, in corruptible things, and incorruptible, mortall and immortall, earthly, and heauenly. Neither would the day shine so cleare, if the night were not darke, nor laughter be so acceptable, if it were not sometimes mingled with teares. And therefore no maruell if as we see a begetting *Loue* in the

the *Vniuerse*, for the benefit of nature, so from the selfe same Nature, we haue a conseruing hate, the better to attaine the wished end.

Why doth Loue somtimes ingender Hate, being by nature contrary vnto it?

Probleme. 73.

PErhaps becauſe euery cauſe that (eyther by reaſon of the matter, or qualitie, or place, or temperature, or concourſe of contrary cauſes, or by inordinate ſuggeſtion, or any other obſtacle to the true generation of things) is altered and changed, bringeth forth in ſteed of lawfull birthes, monſters, and prodigious compoſitions; and euen ſo *Loue* whileſt it contemplateth in the perſon beloued thoſe vertues, whereby it is enkindled with an honorable deſire, to ſerue, and honour him, it breedeth and bringeth forth *Loue*, a fruite like to it ſelfe: but thoſe vices being diſcouered that are oppoſite vnto vertue, to chaſtitie, temperancie, ſhamefaſtneſſe, and the holy lawes of *Loue*,

euen

euen from the obiect beloued, it is enforsed to conceiue hate, & bring forth a horrible monster, farre different from the nobilitie, and generosity of it owne nature. *Or perhaps*, because time, the first changer and corrupter of euery thing, not alwayes permitting one and the same estate in humaine things, as another destroying nature, interrupteth, deuoureth, consumeth, and changeth euery thing, and in altering the complection, altereth the desires too; and therefore it many times falleth out, that, that which a man loueth being young; he hateth when he is old, and what he hated when he was young, he loueth when he is olde, and what he loathed being at libertie, he loued being a prisoner: the reason whereof is, because that which he conceiued by the simple knowledge of the sense to be good, reason increasing with time, he knew, and vnderstood to be wicked, and euill. *Or perhaps*, the affections may be a cause, that we oftentimes change our iudgement of things, and therefore a father iudgeth otherwise of his sonne, when in his furie he considereth the qualitie of his offence, then when out of a quiet, and peace-

peaceable minde he frameth an opinion thereof: which likewise appeareth plainly in those that *Loue*, who according to those affections that are predominant in them, do either *Loue*, or hate.

VVhy is the hatred of men against things generall, and vniuersall, their anger against things more particular?

Probleme. 74.

PErhaps becaus as Loue (which is contrary to *Hate*) spreadeth his wings to all helpfull things whatsoeuer: So *Hatred* to all hurtfull. *Or Perhaps*, becaus the cause of *Hate* which is vice, and common to many, is more vniuersall, then the cause of Loue, which is vertue, and Beauty, and found in fewe. *Or Perhaps*, becaus the hatred of a nature in generall, makes no exception of any particular of that nature, but vnder the vniuersall all particulars are conteyned. For that *Hatred* which a sheepe beareth against a woolfe, excepteth no particu-

lar woolfe, but extendeth it ſelfe to all wolfes, as being all enimies to his nature, and ſo likewiſe a vertuous man, in that *Hatred* that he beareth againſt vice and vitious men, excepteth no man as he is vicious, but as ſo qualified hates them all, but anger being a ſuddayne diſdaine ariſing from a ſuddaine, and preſent Iniurie offered, and that by ſome particular perſon, extendeth it ſelfe no farther then that particular, which by that particular act hath offended. *Or Perhaps*, becauſe Anger ariſeth from an offence committed by ſome particular perſon, either againſt our ſelues, or thoſe things that appertaine vnto vs, but *Hatred* ariſeth from a wrong offered neither to our ſelues, nor what belongs vnto vs, but hath a cauſe more vniuerſall, and though perhaps we hate any particular man for his vice, yet wee ſeeke no reuenge againſt him, which anger doth.

Why

VVhy is Hatred conceiued euerlasting. But anger soone allayed?

Probleme. 75.

PErhaps becauſe *Hatred* ariſeth from a ſetled, and appeaſed reaſon, and a certaine aſſured knowledge of vice, but Anger from an offence, that ariſeth from ſuddaine affection, and blind knowledge. So that there being in the firſt right iudgement, and in the ſecond blind paſſion, it is no maruell if the one continue, and the other by a true acknowledgement of the offence be eaſily alayed. *Or Perhaps*, becauſe that foraſmuch as *Hatred* looketh only to the vniuerſal benefit, and good, the care whereof ſhould neuer haue end, it is likewiſe neceſſary, that *Hatred* which yeeldeth that care, ſhould likewiſe be endleſſe: but Anger tending onely to the ruine of one particular by a particular affection, the party being pacified, there is no reaſon why Anger ſhould continue.

VVhy doe men ſildome hate either their countrie or their parents?

Probleme.76.

PErhaps, becauſe the benefits they receiue both from Countrie and Parents, are great and excellent. Our Country giueth vs honour, ciuill education, and many honourable priuiledges, defendeth vs in time of warre, and in time of peace feedeth and cheriſheth vs with a thouſand delights and delicacies, adorneth vs with excellent Artes and Sciences, watcheth ouer vs whileſt we ſleepe, being beaten downe by fortune, recomforteth vs, and laſtly ſweetneth the whole courſe of this our pilgrimage. Parents being prouoked by their particular *Loue*, which they beare towards their particular children, doe not onely giue them life and being, by that ſeminall vertue they receiue from them, but welcome them into the world, with ſuch ioy, and content, that ſo long as they liue, it ſweetneth all that bitterneſſe they haue endured for them, which doth plainly appeare by thoſe many

many labours and afflictions, that many miſerable mothers endure for their children, who beſides the bearing of them ſo many moneths in their owne wombes, with ſo much paine, ſo many bitter throngs, and that dangerous trauell they endure at their birthes, in the whole time of their infancie and childhood, they doe neuer abandon them, but with their milke they feede them, with their ſongs they ſtill them, with their armes they embrace them, with their eyes they gaze on them, and with tongue, and armes, and eyes, & all with indefatigable toyle, and affliction, they neuer ceaſe day nor night, to defend, & comfort them. Neither are the labours of the father in diſciplining them, when they come to riper yeares, in nouriſhing them, in defending them, in prouiding for them whatſoeuer is neceſſarie, either for the enriching of their minds, or the maintenance of their liues, any way inferior to thoſe of the mother: So that the heape of thoſe manifold benefits receiued from our Country and from our Parents being ſo high, and ſo infinit great, it is no maruell if nature as a louer of vertue, and an enimy to vice, doth not permit (if the wickedneſſe of

their owne natures withstand it not) that either Cittizens should Hate their Country, or Children their progenitors: And therefore we see that the Loue of a mans owne country is of such force, that men of base parentage, borne in places as base, and obscure, arising by their valour and vertues, to honour, and dignity in their countrie, and common weale, do neuertheleſſe nothing disdaine the memorie of their Countries, and parentage, but desire to honour them with their often visitations, and presence, their armes, their impreses, and magnificent edifices. Nay the verie beastes of the field that haue beene bredde in rockes, desert places, and obscure dennes, are content for them to leaue the pleasant fields, the sweete medowes, the delightfull groues, and fertile territories of the world. *Or Perhaps*, because those things that are giuen vs of Nature, and are neare vnto vs, as our fathers that begotte vs, our mothers that bare vs, and our countrie that hath preserued vs, we cannot Hate, not onely because they are neare, and deare vnto vs, but because they are ministred, and giuen vnto vs, euen before wee came

came into the world, by that first prouident Cause that prouideth all things necessary for them, and vs.

Why is the Hatred of great Princes, and noble men inexorable?

Probleme.77.

Perhaps because the height of their minds being wonderfull, and yet they abasing themselues to vouchsafe the company, and familiarity of their vassalls, and subiects: when there ariseth from this familiarity a kinde of contempt, and careleſſe respect of that honour that is due vnto them, as their Loue worketh this vnnaturall effect in those they Loued, so it turnes their Loue into an vnnaturall *Hatred*, which makes their offence irremissible. *Or Perhaps* because the mindes of great Princes for the most part, being endued with a knowledg of things more then humane, and so better discerning the ill deserts, and with a more pearcing eye looking into the wicked conditions of any man, the *Hatred*

they conceiue againſt ſuch qualities, and manners, is ſo much the greater, by howe much the better they are able to iudge of ſuch inconueniences as follow ſuch conditions. And therefore no maruell ſince as yeares encreaſe, ſo iudgment, if their *Hatred* againſt that doe ſtill continewe, which they ſtill iudge worthy of hate. *Or Perhaps* becauſe in natures more noble, and honorable, and in minds more diuine, the affections making deeper impreſſions, are of greater force, and therefore great Lords, and princes hauing bodies more diſpoſed to affections, and to greater alterations in affection, it is no maruell if *Hatred* once ſeated at the heart, ſit too faſt to be eaſily remooued. *Or Perhaps* becauſe it becommeth not great Lords to be inconſtant, becauſe inconſtancy argueth a kinde of leuity in minde, and manners, and therefore they iudging it a note of infamy, and diſhonor to bee ouer mutable in opinion touching thoſe they hate, they harden themſelues like a Diamond in their hard conceypts. *Or Perhaps* becauſe great Princes, being for the moſt part of happy memories, of all others they doe leaſt forget thoſe which in any reſpect

croſſe

croſſe their deſires, or oppoſe themſelues againſt their pleaſures, and delights. And therefore a certaine great Prince, being by nature verie liberall, and bountifull, was wont to ſay to a familiar friend of his, that it was more poſſible for a man to forget a thouſand iniuries, then one good turne. Inferring thereby that as it is impoſſible to forget one offence, without a lawfull defence, much more to forget a thouſand: ſo moſt impoſſible to forget a benefit receaued.

VVhy is the Hatred of women without end or meaſure?

Probleme. 78.

PErhaps becauſe as in their Loues they are accuſtomed to exceede, & Loue without rule, or meaſure, in ſomuch that they paſſe many times beyond affection, euen to the frenſye of Loue, ſo in their *Hatred*, they are ouer violent, and no way able to bridle themſelues, and therefore as in their mad vnbridled loues, there can be nothing

found that may moderate that passiō, in so much that they run headlong to the vtter ruine of their owne chastity, and honors: So in their headstrong *Hatred*, there is no tongue, that can perswade, or pacifie them, no force, that can ouerrule them. *Or Perhaps* because women louing with a strong, and earnest affection, and therefore not fearing to communicate vnto those they Loue, not onely their most secret cogitations, but whatsoeuer they enioy of best esteeme and highest prise, and afterwards discouering either a false heart, or a minde vnthankfull, or whatsoeuer else that may bee opposite to vertue, they presently change their Loue into *Hate*, which continueth as long as their dissimulation without honest excuse. *Or Perhaps* because women being alwayes carefull, and studious to please the sense, and altogether careless to satisfie reason, they doe for the most part apply themselues vnto the extreames leauing the meane wherein the seate of vertue is placed, whereby they being miserably deceaued by a false appearing truth, too late bewayle their losses, and harde fortunes,

tunes, and ſeeke to eaſe themſelues by the continual *Hatred* and reuenge, that many times brings miſerie and miſfortune vpon themſelues, and their whole families.

OF DESIRE.

VVhy hath nature geuen to euery thing a Deſire?

Probleme. 79.

PErhaps becauſe theſe inferior bodies, hauing neede of a thouſand helpes for their preſeruation, as of place, nutriment, reſt, delight, generation, and other things healthfull, and helpefull to their benefit: which being not alwayes preſent, and if preſent, yet not befitting their natures, and though not befitting, yet willing to haue them preſent, and in their owne poſſeſſion, it was neceſſarie that theſe things ſhould bee followed, and fora-

forasmuch as that could not be doone, without a Loue, and a longing after them, wise and prouident nature would first giue Loue, and thereby desire, whereby euery thing being spurred forward to his owne benefit and good, they might follow those places that doe best befit their owne natures, finde out meats answerable to their complections, and attaine that perpetuity by speciall generation which is proper vnto them. And for this cause nature hath giuen to some things lightnesse of body, to some weight, and heauines, as fit meanes whereby to attaine their naturall places, vnto others, members fit for the motion of themselues from one place to another, with apt sinowes, and bones, which being subiect vnto the mouing vertue, and this to the appetite, doe expresse vnto vs the great care and wisdome of nature, in giuing to euery thing their fittest meanes to attaine their fittest end. *Or Perhaps*, because Nature not allowing of idlenesse in any thing, as being very hurtfull to all things both generall, and particular, shee gaue vnto them

Desire,

Desire, whereby they might exercise themselues in honest, and honorable actions. For we see, and by experience finde in our selues, that except wee be kindled, and stirred vp by a certaine *Desire*, wee knowe not how to shake of that idle rest, and quietnesse, which doth rather deuoure the goodes of the minde, then adde any thing to the perfection thereof. And therefore hence it is, that being caried awaye with that delight we take in hunting, we are not able to containe, or bridle our selues, but whatsoeuer the weather be, colde, or hote, wet, or drie, we bouldly betake our selues to the open fields, we trauell vp the highest rockes, and mountaines, runne thorow the thickest forrests, flie neither waters, nor Ise, nor snowe, nor whatsoeuer inconuenients may follow those sports. So likewise we are caried with the like *Desire* to the delight of fishing, wherein we refuse neither by night, nor by day, with nettes, and a thousand other deuises, rather to aduenture our bodies, nay our liues to the mercilesse sea, then not to enrich our selues by whatsoeuer shall come vnto our handes.

hands. Here I paſſe with ſilence thoſe benefits that ariſe vnto al liuing creatures being pricked forward by the ſpurre of *Deſire* to exerciſe that ſtrength, and agility of their members, that nature hath giuen vnto them, and therefore no maruell if vigilant Nature alwayes working without wearineſſe, haue beſtowed ſo excellent an affection vpon all creatures to keepe them from idleneſſe.

VVhy is Deſire the firſt lawfull birth, or firſt borne of Loue?

Probleme. 80.

PErhaps becauſe humane Loue not ſetling it ſelfe in that pleaſing content which it hath from the Beauty of the ſpect, or countenance beloued, which to the nature of Loue is intrinſicall, yea formally loue it ſelfe, but as being accompanied with ſenſe, and reaſon paſſeth likewiſe to the *Deſire* thereof, as it is delightfull in it ſelfe, and poſſible to bee attayned, and with all earneſt endeuour ſeeketh the fruition

fruition thereof. *Or Perhaps*, becauſe it is natural, that *Deſire* ſhould be kindled in the hearts of thoſe that Loue, becauſe delight by the meanes of Beauty touching the ſenſe, moueth the ſenſible appetite, at which motion the figure or Image of ſome excellent thing being framed to the inward ſenſe, the reaſonable *Deſire* maketh knowne his force by a willingneſſe to poſſeſſe the thing that is framed. And from hence it ariſeth that Louers being prouoked by this inflamed *Deſire*, become bolde, and venturous to any attempts, prompt, and ready, to vndergo labour, and toyle, fly no dangers, no cares to attaine their deſired ende. For the office of the mouing vertue is to ſerue that ready *Deſire*, which extendeth it ſelfe to all the members. *Or Perhaps*, becauſe *Deſire* is as it were a property which ariſeth from his ſubiect Loue, and therefore *Deſire* is as the effect, and Loue as the cauſe.

Why

VVhy is Desire infinite and endlesse?

Probleme.81.

PErhaps becauſe the minde is of ſuch excellencie, that being made like vnto our great God, it hath an appetite (at leaſt) enclining to infiniteneſſe, which alwayes ſearching, alwaies ſeeketh with earneſt deſire; which may plainly appeare in man, who aſcending by the creatures of God, as by a Ladder, to the contemplation of all ſciences, doth neuer by all the excellent knowledges that are, reſt fully ſatisfied, but in his riper yeares hauing already taſted the ſweetneſſe of both humane, and diuine wiſdome, he doth euery day more and more, deſire to clime higher, and not contented to haue paſſed the higheſt Spheares of the heauens, and all viſible nature, with a thouſand ſpeculations, he attempteth the knowledge of viſible nature, euen the chiefeſt good which is God himſelfe. And foraſmuch as euery nature is infinite, and all knowledge thereof like vnto it ſelfe,

yea

yea the very nature of the first *Essens*, or being, as it is comprehended by a created vnderstanding, is also infinite, it can neuer in this inferiour world, by any length of time rest satisfied, vntill it vnite it selfe to the chiefe Creator of all things, and that by grace in another life. And from hence likewise it commeth to passe, that men being mocked by their sense, and caryed by the force of that appetite, and desire, which they call reasonable, desiring golde with an vnquenchable thirst, they attempt the getting, and possession of it, and hauing obteined a full fruition thereof, their desires are nothing alayde, but as riches encrease, so desires encrease with them, for that which is capable of God himselfe, whatsoeuer is lesse then God can neuer satisfie. So likewise others being spurred forward by a desire of delight in some subiect or other, are strangely enflamed with a greedy kind of longing after it, which they doe no sooner enioy, but allured by the corrupt sense, they are as much enflamed with the desire of new pleasures, and assaye new meanes be they neuer so vnlawfull to attaine vnto it, little dreaming in the meane time, that that delight, which

can

can satisfie our desires, no man hath euer found in those lower partes, nor euer shall. For it is God alone, who in this life cannot be discerned by mortall eye, that in the other life can giue vs absolute and eternall happinesse *Or Perhaps* the variety of things in the variety of interchangeable time, being adorned with like variety of vnspeakable Beauties, either of the parts, or of the whole, with the diuers states of the Bodily cõplexions, which being moued from their naturall, and wonted seates carry men to diuers and sundry appetites, may be a strong, and mighty cause of this vnsatiable desire in man. For euery thing presented vnto the sense, whether it be truely fayre, and good, or appearingly (like another Adamant, which by a hidden vertue draweth the iron vnto it) allureth the sense, moueth the affection, and being moued by a present intentiall delight, it knowes not how to desire it, that it may enioy it. And forasmuch as the variety of beautyfull obiects, fit to allure the sense, is infinite, no maruell if man in his desires be as infinite.

Why do diuers men desire diuersly.

Probleme. 82.

PErhaps, becauſe men beeing inflamed by the inuiſible fire of wiſe & prouident nature, which eſpecially willeth and deſireth (in humane kind) a ſociable life, by that commodity which the vnion of hearts bringeth with it, they are likewiſe inflamed to a feruent deſire of ſome particular good, to the ende, that, that beeing gotten by the ſweate both of their own, & other mēs browes, they may priſe it accordingly, & yet (if honeſty forbid it not, nor couetiſe thereof) they might gently, & liberally communicate it vnto thoſe who for the ſupply of their neceſſities deſire it, So that both the one, and the other ſhewing themſelues prompt, and ready at al occaſiōs, there might ariſe a greate bond of amity, & friendſhip, and a faſter knot of good fellowſhip. And therfore hath nature ordained that ſome deſiring the knowledge both of diuine & humane Sciences, by dayly labours and nightly

nightly watchings, should endeuour to attaine vnto them, that hauing possest themselues of so riche a treasure, they might impart some portion of their knowledge vnto others: That others thirsting after golde, and transitory riches, by a thousand trickes and deuises, they might heape vp mountaines of treasure, that when they were possessed of them, or rather glutted with them, they might employ them both to the publicke good of the common-weale, and priuate benefit of as many as stand in need of them, that others puffed vp with a desire of glory, should follow the field, and by their armes, and valiant seruice, mount themselues vp to the thrones of Kings and Emperours, & so communicate their honours to their whole families, their trophies to their countries, and drawe others by an honourable immitation to immortallitie. That others drawne by the amiable chaine of vertue, might by the helpe of good discipline, adorne themselues with honourable conditions, that therby they might be an ornament to their Citty, and Cittizens, a light vnto the Court, a glory vnto themselues, & to all honourable mindes an excellent patterne,

terne, and example: That women mooued with the zeale of honour, ſhould highly eſteeme of their feminine vertue, to encreaſe their glorie, and ſo might leaue it as a rich treaſure, to their children, and their Countrie: That the common ſort of people, ſpurred with a *Deſire* of gaine, and commodity, ſhould endeuour to attaine ſkil, and knowledge in mechanicall arts, that thereby they might, both enrich themſelues, and ſerue others, and laſtly that countrimen following the delights of the countrie, might attend no other thing then their pickaxe, & their ſpade, & that for the eaſe of other men. *Or Perhaps* becauſe by this diuerſity of *Deſires*, the *deſires* of euery mā are more eaſily ſatiſfied, then if al men ſhould *Deſire* one, & the ſame thing, which foraſmuch as it could not bee deuided vnto all: ſome, nay the greateſt part, muſt needs continew thirſtie in their *Deſires*, without any one droppe to quench, & alay the thirſt thereof. And therefore al men deſiring diuerſly, the appetite of al in ſome ſort remaines ſatiſfied, & peace, and quietneſſe, (which in this difference of Deſires could not otherwiſe be) is procured, and maintained.

Why

Why are the desires of the father more noble, then those of the mother.

Probleme. 83.

PErhaps, because the minds of men are more generous, and strong then those of women, who following the temperature of their owne bodies which are altogether soft, and delicate, and fit for ease and idlenesse, doe alwayes proue fearefull, flexible, inconstant, altogether vnapt for *Hercules* labours, yea are alwayes wallowing in the filth of wanton pleasures, and amorous allurements, whereby it cometh to passe that fathers beeing directed by that knowledge, and vnderstanding, that time and experience brings with it, & not by the blessings of nature, or delight of the sense, and beauty of their children, doe rather wish vnto their children those honors that are gotten in the field, by the strength of their imbrued hands, and wonne with the danger, nay the losse of their owne liues, then that they should liue in the world idlye, with infamy, and dishonour,

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whereas mothers on the otherside, beeing alwayes idle, and wanton, and tender, and fearefull, doe alwayes admit those things as most fit and commodious for their children, that do quit them most from all occasions of feare: and therefore they cannot endure to heare any speech of warres, of the dangers that followe them, both by sea, and land, and of those valiant achieuements, that bring fame and honour to valorous hearts. *Or Perhaps*, because the Loue of fathers is more strong, and vehement then the Loue of Mothers, & therefore they wish vnto their children those appearing goods which are weake, and tender, like their Loues. But the desires of fathers are wholy bēt to that firme felicity which is purchased by honourable and glorious actions.

VVhy is the desire of those that Loue towards the thing beloued so fiery and ardent?

Probleme. 84.

PErhaps because Loue from whence Desire riseth, is an inuisible fire, which

which within the hidden forges of their breſts, burneth, and conſumeth their miſerable hearts, and blazing in the flames of *Deſire*, yeeldeth no other ſigne, or teſtimony thereof then an ardent *Deſire* of the thing beloued. *Or Perhaps*, becauſe this *Deſire*, ſpringeth from the force and ſtrength of Loue, which forasmuch as it doth beſt befit the firſt encounter of a matrimoniall bedde, it was wont to be expreſſed by thoſe burning tapers of bluſhing *Himeneus*. *Or Perhaps* becauſe ſuch a will, or *Deſire*, foſtring, and nouriſhing it ſelfe, by ſpeciall priuilege in the hearts of young men, who abounding with much bloud, and conſequently with great ſtore of vitall ſpirits, are wont to be more ardent, and firy in their *Deſires*, eſpecially in matters of Loue, the delight whereof giueth beſt reliſh to the pallats of young men. *Or Perhaps*, becauſe colde is a ſigne of death, and heate of life, and louers enflamed with the *Deſire* of their beſt beloued, thinke by the fruition thereof, they enioye a happy life, whereof they giue a manifeſt teſtimony, by that ardent *Deſire* that maketh them nimble, and valorous, and reddy, and ruddy, and full of

of wanton, and youthfull ardour.

Why do the Desires of children ende in matters of small weight?

Probleme. 85.

PErhaps becauſe they are but the new births of Nature, which is beſt contented with a little, and hath alwayes beene offended with too much: And therefore being directed by ſo wiſe a miſtreſſe, they know not how to deſire things abeue the reach of their owne natures, but content themſelues with childiſh ſports, as fayned warres, and ſuch paſtimes as do miniſter greateſt delight vnto their mindes. *Or Perhaps*, becauſe children exerciſing the powers of the minde but weakely (the practiſe wherof dependeth vpon much arte, gotten with much paines, and labour) but vſing the outward diſcerning powers, which are the ſenſes, which are neuer moued but by corporall things tyed, & vnited to matter, ſubiect to corruption, and only preſent, and beſides that beeing led by no kinde of experience, but giuing credit to deceiuing iudgement, and to that onely delight which is preſent, nothing

reſpecting that which is moſt noble, moſt honeſt, moſt honourable, being all full of ſolace, and delight, they deſire nothing elſe, but ſports and paſtimes, as *Beautifull* ſpectacles, maskes, and meriments, birds, dogges, hoby-horſes, and a thouſand the like ridiculous toyes and inuentions *Or Perhaps*, our great grandmother Nature, ſeeing the ſimplicitie of their nature (for wiſdome is gotten by the vſe, and experience of of humane things) altogether caryed with a ſweete kinde of forgetfulneſſe of things of greater weight, and better befitting riper yeares, was willing to enflame their minds with a deſire of light, and friuilous things, to the end they might paſſe their tender age without that tediouſneſſe, that idleneſſe brings with it. *Or Perhaps* becauſe the powers doe neuer worke vpon their ſubiects aboue their owne force, but more or leſſe ſtrongly, according to their owne power, and excellencie, & therfore children being by nature weake & tender, ſoft and delicate, and little or nothing accuſtomed to matters aboue their owne reache, what maruell is it if they eſteeme moſt of thoſe things that are moſt agreeable to their natures? as the

ſappe

sappe, and sweete of euery sweetnesse, of milke, hony, fruite, drinks, and whatsoeuer may giue best delight vnto their pallats: as olde wiues tales, childish sportes, apish imitations of euery art, euery inuention. As the melodie of euery sound, euery instrument, and whatsoeuer else may bring delight without labour.

Why doth the Desire of immortality make men bold, and resolute, in undergoing labors, and dangers?

Probleme. 86.

PErhaps because the ende or reward being great, and excellent, it requireth great hearts, great labours, great meanes, and if neede be, great dangers too. For a victorie gotten without fight, without danger, without stratageme, is neuer celebrated, and commended but for a gift of fortune. And therefore he that desireth to be excellent, let him frame his endeauors to the thing hee desires, for *Hercules* without his greate Labours, had

beene without his honors. *Or Perhaps*, to the end that wise men being mortal, yet desirous to make themselues immortall (a worke that passeth our weake strength) might bee giuen to vnderstand, that that cannot bee done by ordinary labours, but onely by those that come neerer the nature of things diuine then humane, And therfore, for as much as it is a worke of diuine vnderstanding, to vnderstand all things without error, hence it is that they to the vttermost of their power doe endeuour to attaine to the knowledge, not onely of as much as is hidden vnder the curtaines of heauen, but whatsoeuer was created aboue the heauens, yea their speculations ascend euen to God himselfe, neither made, nor created. And forasmuch as it is a worke of diuine vnderstanding, to be profitable and helpfull to the whole vniuerse, they endeuour to bee such vpon earth, as may helpe by their wisdome, and iustice, in gouerning kingdomes, and commonweales, forasmuch as it is a worke of diuine vnderstanding, to beat downe the proud, and tyrannous, they nothing feare to assaile barbarous, and vntamed people, who liue without lawe,

lawe, according to their owne lusts, and being by iust warre ouercome and vanquished, they rule, and make tame their wilde affections, with the bridle of iust, holy, and religious lawes: for as much as it is a worke of diuine vnderstanding, to be gentle, and mercifull vnto those that are penitent, and begge mercy at their hands: they endeuour likewise to make themselues pittifull, and compassionate, euen to their enemies: and lastly, they refuse no paines, no labours, no studies, be they neuer so difficult, and dangerous, to make themselues in some sort worthy of immortalitie. *Or Perhaps*, because not the report, or brute of a few common base people, who commonly admire base and obscure actions, not the voice of one onely Village, or Towne, or Castle, which being rude, and ignorant of honourable actions, cannot but confusedly iudge of whatsoeuer is done, or vndertaken, not the commendations of persons knit, and vnited by bloud and alliance, or bewitched by passion, who many times by too much praysing, doe but enlarge the field of their owne shames: but the common fame, and report of great kingdomes,

ſpred thorow many regions and countries, by the cleare light of their vndaunted ſpirits, and valiant actes, vndertaken with much labour, and many dangers for the common good, and that glorie that is atteyned by dayly ſtudie, and nightly watchings for the enriching of mans vnderſtanding, and euery other trumpet of more honourable fame, eyther of magnanimitie, or wiſdome, or iuſtice, doe raiſe and exalt noble and valorous hearts, to the high temple of immortalitie.

Of

OF FLIGHT.

VVhy hath Nature giuen flight to things created?

Probleme. 87.

PErhaps becauſe things naturall, as by deſire they follow thoſe things that doe nouriſh and giue life vnto them, ſo by flight they auoide their contraries, which may any way either offend, or alter, or corrupt, or altogether take away their liues. For to ſay the truth, how ſhould the whole vniuerſe be preſerued, if *Flight* were not? wherby the benefit of life for the time preſent, is preſerued free from all violent miſhap, & reſerued for that time, which by our mother Nature was firſt determined and ſet downe? And therefore of ſuch force is this affection, that we ſee and finde it in euery ſenſible creature whatſoeuer. In the heauens, wherin it falleth out ſometimes, that from

the lowe center of the earth descrying some light or other ecclipsed, we may likewise discerne with what celeritie, and hast they are carryed about by the vpper Spheares, as it were to free them from that trouble and disturbance, which that noysome darkenesse bringeth with it. In the Elements, where we see, that the deuouring fire approching neare to the colde Element of water, the water being onely by prouident nature instructed, doth no sooner feele the violent force of the fire, which conuerteth into his owne nature whatsoeuer comes neere vnto it, but it presently withdraweth it selfe from one part to another, with a swift flight to auoyde that which by no auoydance must needs destroy it: And as the water the fire, so the fire feeling the approache of the water, which by the colde moysture thereof, quelleth and quencheth, the violent heate of the fire, for the preseruation of it selfe, striueth to auoyde it. The force of this affection, wee may likewise see in compoundes, as in golde, and siluer, which being cast with Iron into one and the same furnace, doe in such sorte flye the base nature of the Iron, that

by

by the force of fire, they are ſooner conſumed, then mingled together. In flowers, and Plants, which with a kinde of inuiſible flight, by little and little, turne their bodies and branches, to the Spheare of the ſunne, flying all vnpleaſant ſhades, and darkeneſſe: In all liuing creatures, who being aſſayled by other natures ſtronger then themſelues, with flight, and running, and ſwimming, and creeping, and ſhutting their ſhelles, and gathering their bodyes and backes together, doe flye the force of thoſe their enemies that ſeeke to take away their liues. And laſtly in man, who feeling, or ſeeing, or foreſeeing, any thing that is contrarie to his owne nature, or may any way offend him, eyther fire, or inundation by waters, or ruine of buildings, or poyſonings, or hidden treacheries, or open violence, or whatſoeuer the like, doth preſently by all meanes poſſible ſeeke to auoyde it. *Or perhaps*, to the end, that hereby the force and power of all natures, might the better bee knowne, which bee they neuer ſo little, doe many times ſtrike a feare, and terrour into the ſtrongeſt hearts: which doth plainely appeare in the

ſerpent, the ſcorpion, the Eſte, who though their bodies be but ſmall, doe yet ſufficiently make knowne their power, by that inward venom that lies hidden in their natures. So likewiſe the Sparrow hauke, the falcon, the Eagle, with their talents, and armed beakes, and a ſubtile kinde of boldneſſe withall, dare to ſeiſe vpon euery prey, though greater then themſelues: to giue vs to vnderſtand, that it is not the huge bulke of the body, or the ſtrength of the arme, or long life, or whatſoeuer beſides that is ſtrongeſt, or greateſt, but that inuiſible force, that many times lieth in a weake body, that is eſpecially to be feared.

Why doth it bring ſafety and honor, not onely to particular men, but to whole Cities, to fly ſometimes the commodityes of Nature?

Probleme. 88.

PErhaps becauſe, though nature as a liberall mother hath giuen vnto vs many treaſuries of delights, aſſigned many reſtoritiues, and comforts, and fitted euery thing, for the beſt eaſe of euery Nature, yet ſhe hath not taught vs the true vſe, and iuſt end of them, but hath left open vnto vs that gate which (at our owne liberty) leadeth vs to theſe her riches, and treaſures: and therefore ſhe will, that wiſdome gotten by ſtudy, and experience, ſhould bee our guide, and direction, to the beſt, & moſt regular vſe of them: for it is not the purpoſe or meaning of nature, becauſe ſhe hath beſtowed on vs great pléty of precious wines, that we ſhould be drunke, or becauſe ſhee hath giuen vs great ſtore of delicate meates, that we ſhould therefore be gluttonous, or becauſe ſhe hath beene bountifull in her manifold Beauties both of beaſtes, and flowers, and all other creatures, that we ſhould therefore be wanton and laſciuious: but ſhe gaue much

much, to accommodate her treasures vnto all, and to satisfie the diuersity of appetits, with a regular desire. And therefore wise men being aduised that the vertue of temperance, is a rule, or direction to the appetite, whereby vice, which alwaies imbraceth the extreames is auoyded, they thought it not the least poynt of their wisdome, to fly superfluous commodities, and those proud fortunes that many indiscreat men fly after. *Or Perhaps*, because both the vertue of temperance, and the end for which men that follow the warres doe accustome themselues to that hardnesse, and those dangerous inconueniences, which either for their Country, or desire of honour, beyond all credit they endure, doth inure their bodies to suffer, and indure all manner of troubles and molestations. And therefore wee reade that in former times, both the *Grecians*, and the *Romans*, did accustome their children to fly all manner of ease, and delicacies, and to that ende there were *Censors* ordeined, whose office tended no farther then to maintaine *Temperance*, and good discipline in the common wealth: whereby it came to passe, that their bodies from

their

their tender yeares, were made as a but, or marke, to receiue all iniuries of heauen, and earth, of heate, and cold, of ise, and snowe, of winde, and weather, of famine, and nakednesse, and whatsoeuer hard, and vnhappie fortune, either in the field, or in the warres, or in the waters, or in the earth, could lay vpon them. From hence therefore it was, that *Alixander* the great, indured so much thirst, and hunger, yea many times when he needed not. That *Cæsar* feared not to passe the high, and craggie mountaines, and snowye cliffes, and that in the deadest time of winter, that he doubted not, to commit his bodie to the mercilesse seas, euen in his greatest pride of fortune. That *Fabritius* in great pouertie maintained his life a long time against the enimy, feeding basely, and taking his drinke out of a woodden coppe. For which their resolute minds, their memories are consecrated to immortalitie, and they made glorious thoroughout the whole world.

Why is it commendable, sometimes to fly honour, the Citty it selfe, and Ciuil conuersation?

Probleme. 89.

PErhaps becauſe, that man ſheweth himſelfe to be truely magnanimous, who deſpiſing the fleeting, and ſlipperie honours of this life, caſteth vp the eye of his reaſon, to thoſe that are high, and heauenly: and therefore foraſmuch as he ſheweth himſelfe to be wiſe in chooſing that which is eternall, and not tranſitorie, he that by flieng the earth, gaines heauen, cannot but deſerue honour, and commendations. *Or Perhaps*, becauſe a man flying the companie of men, doth likewiſe forſake thoſe appearing goods, that are commonly ſeene amongeſt men, as diſſembled friendſhippes, ſecrete treaſons, flattering ſpeeches intemperate actions, vnciuill ſportes, and laughters, vaine thoughts, affected ceremonies, and, in ciuill conuerſation inciuility. And to ſpeake the truth, what are honours, but appearing goods? A crowne is often enuied, and by mighty com-

competitors being beaten downe, falleth to the ground: The ſcepter of iuſtice, doth many times ſtoope, & incline it ſelfe, either to the paſſions of Loue, or Feare, or the force of a golden bribe. The purple robe doth ſomtimes adorne the body of a prince, & leaues his minde naked of thoſe princly vertues that beſt adorne ſo royall a perſonage: many attendants, are ſo many domeſticall theeues, and boſome enimies. The bright ſplendour of nobilitie, by the baſe idleneſſe of thoſe that are nobly borne, is no occaſion of light, but darke obſcurity to their poſterities. So that we may eaſely be perſwaded, that they are but appearing goods, and if there be any thing in them that is to be deſired, it is ſo borne downe by many euill circumſtances, and a thouſand other vnhappy accidents, that it can hardly appeare, euen to the quickeſt eye.

VVhy is it ſometimes infamous, and diſhonorable, to fly, and eſpecially to Soldiors?

Probleme. 90.

PErhaps, becauſe it is the office of him, that takes vpon him to inſtruct

ſtruct others in the arte militarie, not onely to tell others, what they ſhould doe, but in his owne perſon to incounter the enimies force, and by his owne valour, either to reſiſt the enimy, or to ouercome. For there is nothing more neceſſarie to the obteyning of a future victorie, then the vndaunted ſpirit, and courageous heart of a reſolute leader, in the heate of fight and on the other ſide, nothing brings greater ruine vnto an armie, then the cowardly baſeneſſe of thoſe that take more care, how they ſhould fly in the time of fight, then how they ſhould, either defend themſelues, or vanquiſh the enemy: ſuch a one therefore, hauing hereby offended the excellencie of ſo honorable a profeſſion, and diſcipline, and diſcouered the inward ſpotted baſeneſſe of his minde, it is no maruell, if ſuch a ſouldier bluſh for ſhame, and neuer dare afterwards to ſhew his face in the feld, or in any honorable aſſembly where the glorious light of *Mars* doth ſhine, & appeare. *Or Perhaps* becauſe he that flieth vertue, which is onely worthy the reward of honour, vniteth himſelfe vnto vice, from which, as from his proper fountaine all infamie, and diſ-

honour,

honour doth ſpring, and ariſe. And therefore from hence it is likewiſe, that they that fly the company of thoſe that are vertuous, and in conditions more honorable then other men, declare more and more the foule deformitie of their mindes, and heape vp vnto themſelues, whole mountaines of infamy, and diſhonour. As it plainely appeareth in thoſe, that fly the louers of truth, the principall vertue to winne, and to incline both the hearts of men, and God himſelfe vnto vs. And in thoſe likewiſe, that doe ſo much deſpiſe both diuine, and humane wiſdome, that hearing any learned man to diſcourſe, of matters appertaining either to publicke, or priuate gouernment, or of thoſe learninges, that inrich the vnderſtanding with mueh knowledge, as enimies to all learning, and diſcipline, no leſſe ſhamfully, then baſely, they fly from them. The like errour is likewiſe in thoſe young men, who ſeeing their elders, or auntients, (the beſt *Cenſors*, and Iudges of their youthfull deameanors) by all poſſible meanes they can, either auoyd the ſight of them, or with much griefe and ſorrowe lend their eares to their fatherly inſtructions, making knowne thereby,

thereby, the corruption of their desires, more inclinable to a licentious life, which bringeth nothing with it but shame & dishonour, then to those holsome admonitions, which proceeding from much study, and many deare experiences, are as a loadstone, to direct their heares through the dangerous sea of this world. And therefore saith the first *Truth* whilest he conuersed vpon the earth, cloathed with the garment of our mortality, *he that hateth the light walketh in darknesse.* The reason wherof is, because wicked and ignorant men (beeing blinde in the light of that reason, which with an incomparable kind of comlines, at all times lieth open vnto vs, the way of Iustice, and equity, openeth the gates vnto honesty, discouereth the footesteps of vertue, and instructeth vs in all holy, and religious lawes) will not lift vp their eyes to behold the cleare light of the wisedome of those, who by their learning, and vertuous conuersation can instruct them in all manner of discipline, but according to the darkenesse of their owne vnbridled affections they follow their owne immoderate desires, be they neuer so dishonourable: and there-

therefore no maruel, if infamy, and dishonour to themselues, and incredible losse vnto their whole families, follow such loose, and vnbridled affections.

Why are not all to be blamed that flie their countries?

Probleme. 91.

PErhaps becauſe he that flyeth the fury of the common people (who many times moued by particular affections, and hatred ſuddenly conceaued, run headlong to the ruine of other men) flyeth likewiſe an vnlawfull violence, and an vniuſt ſentence. *Or perhaps*, becauſe, as a Sonne hateth not his Father, becauſe hee heareth him in the fit of his burning feuer to raue, and to talke idly, yea otherwiſe then beſeemeth his fatherly grauity, but rather moued with a filiall loue, and dutifull compaſſion of ſo great a chaunge, hateth the cauſe of this his diſtemperature, and giueth place to the diſeaſe: ſo many ſonnes, of many famous

common

common weales, seeing their countries ouerladen with ambition, & couetousnes, and oppression, and many other the like disorders, compassionating the miserable estate thereof, and hating the occasion of so dangerous a disease, by staying, not being able to redresse them by flight, haue bin cõtent both to yeeld vnto them, & to auoid them; yet not with a purpose for euer to abandõ their countries (which were a sin of great impiety) but forasmuch as they finde thẽselues too weake a medicine, to cure so great a malady, not being able to helpe, they remoue from their eyes those mischiefes, which in publike perturbations and disorders, good cittizens with much griefe, and anguish of heart are accustomed to behold; and this was a thing very common both in Athens, Rome, and diuerse other cõmonweales, where forasmuch as this their flight was grounded vpon good, and lawfull reasons, there was little reason, why they should be stayned thereby with any note of infamie, but rather by men of soundest iudgements, thought worthy of honour, and commendations.

Of

OF DELIGHT.

VVhy hath nature giuen delight vnto creatures?

Probleme. 92.

PErhaps becauſe the end of euery worke, being the firſt mouer of euery agent vnto his worke, it was not conuenient, that it ſhould be done by any violent force, for that were the way to make euery worke odious, or at leaſtwiſe leſſe pleaſing, and euery workman beeing wearied with the tedioufneſſe thereof, either to ſet at naught euery enterpriſe be it neuer ſo waighty, or at leaſtwiſe following it, with a more vnhappy end to accompliſh it For the end of euery worke, hauing in it (at the leaſt) a ſhew of good, and eſpecially of a good that is pleaſant, and delightful doth with a kind of ſweetnes, inuite, & ſtirre vp euery thing to follow it. making euery motion pleaſant, euery labour eaſie, euery difficulty plaine, and open, and euery heauy thing light, euery age ſhort, euery diſcommodity commodious

modious, and euery ſowre, ſweet and acceptable. And therefore hence it is that all the motions, and workes of all things naturall whatſoeuer, being conformable to their nature, are acted, and exerciſed with delight. The heauens with their ſwift, and indefatigable motion do they not from far make known to as many as contemplate them, that delight which they hide vnder thoſe rich curtaines? and do not the Elements by their ſwift, and direct motions ſhew as much? The fire taketh pleaſure in thoſe twinkling ſparkles, that expreſſeth the force therof: the aire feeleth the like delight, when all the regions therof, are freed from thoſe turbulent motions that ariſe frō the rage, and fury of the winds. The water running by her channels, & riuers, & pores, & aqueducts, and foūtaines, vnto her common mother the Sea, with hir ſiluer ſurges, giueth ſollace euen to the heauens, and with a calme & quiet delight ſetleth it ſelfe. The earth by thoſe manifolde riches, that it bringeth forth, makes knowne that inward delight which it cōtayneth within the bowels thereof. The plants with their fecundity, All liuing creatures with their generation: men with their

their artes, & ingenious industries, make manifest the delight and pleasure they enioy vpon the earth: yea the Angels by their vnderstanding, the heauens by their circular motion, the night by the variety of lights, the day by the greatnesse of that one light of the sunne, the fire by the flames thereof, the ayre by the pleasant, and pleasing showers of raine, the water by her christalline foũtaines, the earth by her riches, the spring by her flowers, the summer by the heat, the autumne by the fruites, the winter by the snow therof, birds by their flight, fishes by their swimming, all creeping creatures by their crawling, wild beasts by their free walkes in the spacious, and pleasant woodes, Domesticall, by their delightfull pastures, and lastly man by his daily endeauors to attaine immortality, feeleth that ioy and solace, & content that cannot be expressed by any tongue, be it neuer so learned, & eloquet, *Or Perhaps* to the end that delight might be that sweet sawce, that princely potion, that *Nectar* of the gods, that amiable paterne of pleasure, which nature hath liberally diuided to hir parts, for the cõfort & recreation of their works, the reward of their labours, the wages of their sweatings, the ease of their motiõs.

For

For how should any man after long labour, and trauell, bee desirous to returne vnto it, if after his labour, he bee not by some delightfull nourishment strengthened, and reconforted? And therefore the Seaman, though he bee tumbled and tossed by the dangerous, and tumultuous waues of the sea, yet hauing tasted that *Delight* that follow these dangers when he commeth to the shore, forgetting all that is past, he lancheth his shippe againe into the sea. And euen so euery agent being allured by some delight or other, is encouraged to his action, and after ease returneth to his labour.

VVhy hath Nature giuen such diuersity of Delights vnto man?

Probleme. 93.

PErhaps becausse man is the *Epilogue* and end, or rather receptacle of all natures, as hauing in him the degrees of that perfection, which is in euery other kinde: and therefore he is likewise called the *Horizon* of all creatures, becausse he representeth the superior, and in-

inuisible creatures with his minde, and the inferior with his body, and therefore whatsoeuer is delightfull in euery kinde must necessarily in some sorte belong vnto him. *Or Perhaps*, because Nature hauing giuen *Delights* vnto euery thing conformable vnto their Natures, and to the diuers constitutions of diuers creatures, diuersity of foode, and sustenance, as to the swine acornes, to the woolfe flesh, to the ferret bloud, to the horse haye, to the goate leaues, to the sheepe grasse, to the bee flowers, and the like: and hauing framed and fashioned man, of a more noble, and excellent complection then any other creatures, in touch delicate, in taste temperate, and in all the other senses more perfect, and excellent, as being (also) more apte to iudge of these sensible obiectes that appertaine vnto him, it was likewise fit, and necessary, that she should giue vnto him, the excellency of euery *Delight*, which should not onely shine in their rare and singular qualities, but bee answerable (likewise) in respect of their multitude, to her many, and naturall prerogatiues. And therefore with a bountifull hand

ſhe hath beſtowed vpon him all thoſe *Delights*, which are proportionable, either to his owne greatneſſe, or the magnificence of his maker. And therefore ſhe hath not giuen vnto man one onely foode, and ſuſtenance, but many, and thoſe moſt delicate: ſhe hath not giuen him water to drinke, as to other vnreaſonable creatures, but precious liquors, and holſome beuerages: yea all other *Delights* whatſoeuer, belonging vnto the other ſpeciall ſenſes, were eſpecially graunted vnto man, and though happely they may appertaine vnto other creatures, they are rather appropriated vnto them as ſignes, and differences of their natures, then as any way delightfull vnto themſelues. For the variety of colours, the Beauty of the heauens, the goodly feature of beſts, and birdes, the glorious ſplendour of precious ſtones, the diuerſity of mettalles, and the incomparable *Delights* of the Spring, were all made, and ordeyned, to pleaſe, and content the eye of man. The fragrancy, and ſweete ſmelling odour of ſo many flowers, the *Hiacinth*, the *Geſmine*, the Roſe, the violet, with other inume-

rable,

rable, were onely made to *Delight*, and satisfie the smell of man. The sweetenesse of so many voices so many musicall accents, so many instruments, was made, and ordeyned for the onely benefit of man, to *Delight*, and comforte his eare: for we haue neuer heard of any creature besides man, were he by the gift of nature neuer so wise, that for *Delight* onely, doth contemplate the Beauty of the heauens, or any thing else: that for pleasure and *Delight* smelleth to any flower, or harkneth to the harmony of any other Creature, as a musitian to the notes, and compositions of an other. So, that as man is superior to all other creatures, so hee excelleth them all in the variety of his *Delights*, and pleasures. *Or Perhaps*, because onely man hauing beene created; among other inferior creatures; for that pleasant and delightfull place of Paradise, where those pleasures are found, and tasted; that man cannot neather conceaue, nor imagine, GOD would likewise giue vnto him, the choyce aboue all other Creatures, of all the pleasures,

ſures, and *Delights* of this life, that being drawne by the ſweetneſſe of them, he ſhould ſo much the more aſpire euery day to that prime, and principall *Delight*, that doth neuer alter, nor decay.

VVhy doth man, being not content with ſuch variety of Delight as nature affords, procure other vnto himſelfe by art and inuention?

Probleme. 94.

PErhaps becauſe this is the difference betwixt man, and other liuing Creatures, that he receaueth from Nature his inferior powers, rude, and ſimple, and vnwrought, as it were ſeeds to be ſowed, tilled, and manured, by the ſharpe plough ſhare of his penetrating wit, whereas vnreaſonable creatures, as being created by nature for themſelues, in the workes and effects of their owne powers reſt and ſettle themſelues, and though

ſome

ſome of them being holpen by outward diſcipline, may appeare more apt, and actiue in bettering that which nature hath beſtowed on them, yet it is euer without knowledge, or *Delight*, and therefore man hauing receaued from the ſelfe ſame nature, that twofold deſire, of knowledge, and of good, as two ſpurres, accompanied (beſides) with an inclination, both of witte accommodated to ſpeculation, and of hands the fitteſt inſtruments of all others to act any thing, and being moreouer inuited, by the perfection of ſo many Beautifull works of nature, which make rich the *Theater* of this world, hee would with a ſweete kinde of Culture, and tillage of his vnderſtanding powers, habituate, and accuſtome himſelfe to vertuous actions, *Delight* himſelfe with a thouſand actes, a thouſand ingenious inuentions, make himſelfe amiable by his gracious cariage, and by his high courage, and valour purchaſe vnto himſelfe honour, and felicity: And therefore hence it is, that we ſee him diligent, and induſtrious (and that with an vnſpeakable *Delight*) in the attayning vnto vertue, to temperance, iuſtice, fortitude, wiſdome,

Chaſtity, Clemency, Vrbanity, Truth, and to euery other vertuous habit: that we ſee him (according to that full meaſure of wit, and vnderſtanding that he hath) followe with pleaſure, and *Delight*, the Princely ſportes of of hunting, pleaſant comedies, paſtorall compoſitions, graue tragedies, celeſtiall Harmonyes: that we ſee him altogither giuen to magnificence, to the the Beauty of rare figures, excellent pictures, rich ſtatues, artificiall perſpectiues, ancient monuments, proud edifices, and the like: that we ſee him zelous of honour, and with equall valour to paſſe the ſeas, the mountaines, the craggie Rockes, to enter into battell with barbarous people, and by many victories to winne honour, and immortalitie: that we may ſee him painfull, and vigilant in contemplating the heauens, in pearcing into the Elementes, in ſearching euery Nature, euery cauſe, euery effect, euery propertie, euery ſubſtance, euery accident, euery power, euery act, euery ſimple, euery compound, euery alteration, generation, motion, reſt, quantity, qualitie, body, place, action, paſſion, habit, priuation, matter,

matter, forme, kindes generall and ſpeciall, ſenſe, and ſenſible, intellect, and intelligible things: and whatſoeuer beſides he ſeeketh, and ſearcheth to miniſter vnto him ſelfe *Delight*, and pleaſure. *Or Perhaps*, becauſe man being of a noble, and generous minde, and obſeruing thoſe many excellent qualities, which in the variety of kindes, in the world doe manifeſtly ſhine, and appeare, and finding the imitation (euen) of things moſt difficult, to bee but eaſye vnto him, the nobility of his nature would not ſuffer him to yeeld vnto them, but rather ſpurred him forward with a deſire of glory, both by art, and labour, and induſtrie, to excell them all, and to make himſelfe Lord, and chiefe commander ouer them And therefore man conſidering the liberalitie of the heauens, the confederation of the Elements, the fecundity of the plants, the maieſtie of the Lion, the fidelity of the Dogge, the ſtrength of the Panther, the wiſdome of the Ante, the meekenes of the Lamb, the vigilancy of the Crane, the patience of the aſſe, the tẽperance of the Camelio, the prouidence of the bee, the

ſubtiltie of the Foxe, the boldneſſe of the Swanne, the force of the Elephant, the courage of the horſe, the muſick of the Nightingale, the grammer of the Parret, the arithmetick of the Tunnie, the Aſtronomie of the Cock, the Logick of the Dogge, the ſollid firmneſſe of mettals, the price of precious ſtones, and the vertue of the herbes, he could not containe himſelfe, in this noble Theater of all the creatures of the world, adorned with ſo many and ſo excellent qualities, but that he muſt, not onely imitate them, but farre excell them. The heauens are liberall by miniſtring vnto vs, (by their influence, motion, and light) euery good thing whatſoeuer: The Elements are confederated, for being bound with a band of *Loue*, they hold the whole world in vnitie and concord: the Plants are fertile, for they yeeld vnto vs the delight of their fruite: the Lion is maieſticall, for he is King of all other beaſts: the Dogge is faithfull, for he neuer forſaketh his Lord and maiſter: the Panther is ſtrong, for with his ſtrength he feareth not to encounter the ſtrongeſt beaſts of the field: the Ante is wiſe, for within her little celles ſhee hideth her

her neceſſary victuall, vntill time of neede: the Lambe is gentle, for he offendeth not, though he be offended: the Crane is vigilant, for whileſt his company ſleepeth he ſtandeth Sentinell: the Aſſe is patient, for though he endure, many blowes, he ſtrikes not againe: The Camelion is temperate, for he liues by the ayre: the Bee is prouident, for with an excellent order ſhe appointeth her troupes vnto their labour. The Fox is ſubtill, for with wonderfull arte he obteyneth his prey: the Swanne is bolde, for he feares not to enter combate with the Eagle: the Elephant is ſtrong, for he carieth vpon his backe a tower of armed men: the the horſſe is valiant, for at the ſound of the trumpet, being thirſty of glory, he feareth not to runne into the enemies ſquadrons. The Parret is a Gramarian, for he vttereth an articulate voyce: The Nightingall is a *Muſitian*, for with a thouſand tunes he delighteth the eare: the Tunnie is an *Arithmetician*, for hauing counted his troupes, he gathereth them together into a formall ſquadron in the waters: The Cocke is an *Aſtronomer*, for with his morning ſong he foretelleth the qua-

litie of the times. The Dogge is a *Logitian*, for not finding his maister in one place, he seeketh him in another, and so in a third, framing thereby an argument from the whole to the parts, that is, that his maister being in the house, hee must necessarily bee in some part thereof, and therefore not finding him in the first, nor in the second, he concludeth that he must necessarily be in one of the rest: Mettalles are solide, and permanent, for time can hardly corrupt them: Stones are precious, for in price they exceed gold, and herbes haue many hidden vertues in them, for they cure all diseases: so that man learning from euery thing, and taking singular *delight* in them, would not, being monarch of this inferiour world, be inferiour vnto it, but gathering vnto himselfe by his owne artes and industries, all those excellencies, which he obserueth to be diuided in the multitude of things throughout the whole *vniuerse*, enioye them for his vnspeakable delight and comfort.

VVhy do women, and young men especially loue things pleasant and Delightfull?

Problem. 95.

Perhaps becauſe women and young men, are of all others beſt friends vnto their ſenſes, and therfore in euery thing moſt intemperate, the reaſon whereof doth ariſe from no other ground, then that they are noueliſts to nature, and therefore thirſting after euery delightfull thing, they deſire to proue all, and yet withall be neuer ſatisfied; and women by reaſon of that tender and delicate ſofte nature we ſee in them, are more inclinable to the flattering allurements of euery pleaſing & pleaſant obiect. *Or Perhaps*, becauſe they naturally louing meriment and laughter, deſiring ſports and paſtimes, thirſting after ſolace and content, and beeing free to attempt (if their mindes bee not ruled by the bridle of ſhamefaſtneſſe) whatſoeuer they wiſhe or deſire, and not finding that their

their desire, but in those things that either by nature, or arte haue *Delight* in them, with all their strength and studie, and by all meanes both open and secret, they endeuour to possesse themselues of those delights, which do best befit their owne willes: And therefore wee doe plainly see among other senses, how much they are caried away with the delight of those dainties, that doe best please their taste and pallates, they *Loue* sweete meates, delight in banquetings, desire nouelties, follow delicacies, and are common gests at rich and bountifull tables. *Or Perhaps*, because women and young men, being more drawne by the force of *Loue*, which affection (according to *Plato*) doth especially raigne in tender brests) and *Loue* leading all *Louers* to a chiefe and principall delight, they cannot endure to bee depriued of all other delights, but rather direct all other vnto that, as the partes vnto the whole, and as riuers vnto their fountaine. *Or Perhaps*, because young men abounding with much naturall heate, and women being weake, nature prouoketh them to refresh, and strengthen themselues, with the comfort of those things

things that are pleasant and *Delightfull*.

Why doth the multitude of those delightfull things that especially appertaine to the sense of feeling, taste, and smelling, make vs many times intemperate?

Problem. 96.

PErhaps because those senses participate much of that which is earthly, and therefore hauing an earthly apprehension of their sensible obiects, the senses doe not onely vnite, but drowne and ouerwhelme themselues with their obiects, and so being altered by the sweetnesse of them, become intemperate, to the hurt of themselues and others. For the sense of *Feeling*, beeing ouermuch accustomed to things, eyther by nature, or arte ouer soft & delicate, and the sense of *Taste* to sweete and pleasant meates, and the sense of *Smelling*, to the sweete fragrancie of odoriferous smels, the vitall spirits grow and increase about the heart, the *Desires* are awaked, concupiscence inflamed, the appetite enclined, and the will (amongst

(amongſt the darke flames of corrupt ſenſe) giueth conſent, and ſo the euill habit of the ſinne of intemperancie groweth in vs. *Or perhaps*, becauſe the force of concupiſcence ſpreading it ſelfe from the heart (as from the fountaine of all heate, and with that heate, the abundance of vitall ſpirits to the whole body, euen to the ſuperficiall part thereof, where the ſence of feeling eſpecially hath place, and that beeing much more awakened by the excellencie of thoſe obiects that are preſented vnto it, and likewiſe ſtrengthened by that heate which the ſenſe of *Taſte*, by the diuerſitie of whote drinks, and nouriſning meates, brings with it, and yet more encreaſed by ſweete and exquiſite odours, it carieth vs headlong to the higheſt degree of intemperance. For where the ſenſe beareth rule, and without the curbe, or bridle of vertue, is made the predominant, reaſon in deſpite of our ſelues is made a ſlaue, and quite ouercome. *Or Perhaps*, becauſe theſe ſenſes doe ſo throughly make proofe of the delight of their obiects, that they are in ſuch ſorte bewitched with them, that with a ſweete kinde of forgetfulneſſe of themſelues,

they

they carie the Empire and rule of reason, in a kinde of delightfull Lethargie, to the end it ſhould not diſcerne that error, which by their greedineſſe to their common loſſe they commit: and by ſo much the more are they therein burthened and ouercharged, by how much accuſtoming themſelues thereto, they doe not afterwards in the like affaires ſo much obey their owne willes, as that neceſſitie, which by frequent practiſe they haue brought vpon themſelues: So that being all, and altogether intemperate, they know not or ſeeme not to know, how to better themſelues.

Why did Athens *glory in the delight of wiſdome, and* Rome *of armes.*

Probleme.97.

PErhaps becauſe *Athens* loued more the long robe of peace (an outward badge of that wiſdome and grauity, which in peaceable-times gaue life and ſtrength to the whole ſtate, but eſpecially to thoſe which willingly employed themſelues to the ſpeculatiō of naturall

naturall cauſes, ſeuering themſelues from all rumour of warres) then the helmet, & curaſſe, or compleat armour: for military exerciſes are neuer without loſſe, and hurt, both to the aſſaylants, and aſſailed, But Rome, as being more enclined to the glory of labour and paynes, and valor, then to that idle life, which peace commonly brings with it, did wholy addict it ſelfe to the labours of *Hercules*, the honours of *Mars*, the valiant incouragements of *Bellona*: and as the *Athenians* tooke delight in wiſedome, in the attayning whereof, they placed their whole ſtudies, and indeauors, ſo the *Romans* in that ſtrength & fortitude (which made manifeſt the valour of their hearts) taſted that pleaſure, and delight, which cannot be expreſſed. *Or Perhaps*, becauſe Athens did more attend the tillage, and manuring of the minde by diſcipline, & ſtudy, as knowing that man was borne to contemplate, and therefore for no other cauſe hath wiſe Nature giuen him the force of wit, but to penetrate: of vnderſtanding, but to conceiue, and a countenance looking vpward, but to cõtemplate. But Rome did more attend the outward glory and ornament of the body, then

that

that of the minde, as knowing that man was borne to labour, and therefore hath Nature giuen vnto him euery instrument, apt, and necessary thereunto, as bodily strength, to sustaine himselfe, to beate downe others, to darte from him, to draw vnto him, to run, to leape to breake in peeces, to beate downe, to shake, to ruinate, agility of members, swiftnesse of pase, strength of the arme, cunning of the hand, courage of the heart, heate of blood, plenty of spirits, readinesse of the sense, the knitting of the sinowes, a firme setling of the bones, and the vigor of life, whereunto she hath added, the inflamed desire of the part concupiscible, the ready helpe of the irascible, the mooving vertues, & the rich treasury of all the powers outward, and inward: whereby those generous champions of Rome (not altogether abandoning the wisdome of Minerua) gaue themselues wholy to military exercises, and by the strength of their armes, and valour of their hearts, woon both to themselues, and to their country immortall honour, and renowne. *Or Perhaps*, becausе Athens was alwayes mo ied with that difficult inuisible good, which is the gift of wisdom

dome, for the inuisible power of the vnderstanding doth likewise learne, although it attaine thereunto by visible creatures, & visible sences: which good, by how much more difficult, by so much the more pleasant it is, after it is obtained, and of inuisible, is made visible, by the helpe, and communication of the tongue. And therefore they hauing had in their possession so great a treasure, to all others (yet) inuisible and vnknowne, it was no maruaile if they gloried so much in those whose honorable fame did spread it selfe to the vttermost confines of the world. But Rome being mooued with a difficult visible good, such as is a *Monarchie*, the supreame and highest honour of all others, which is gotten by fight, & warres and visible conflicts in a field, open to the eye of the world, made it farre more visible by the conquest of so manye crownes, so many Kingdomes, so many triumphes ouer barbarous nations, which set the flashing lightning of their glory to the most vnknowne parts of the world, and the eternity of all times. *Or Perhaps*, becaus the Athenians layed the foundation of their state, & commonweale, in a time of peace, and therfore

fore Idleneſſe beſt befitting the ſpeculation of all creatures, they applied themſelues ſo much the more willingly to the contemplation of diuine wiſedome, by howe much the more they perceiued it to ſhine in the creatures, both by the order and diſpoſition of the partes to the whole, and in euery kinde, both vniuerſall, and particular. So that euery day encreaſing their labours herein, they became famous for wiſedome through the whole world, But Rome taking her beginning from that warre that *Romulus* made, when vppon iuſt cauſe hee draue his vncle *AEmulius* out of his kingdome, and thereby the common weale being hardly begun, much leſſe ſetled, he was enforced preſently to take armes againſt the *Sabines*, & other countries, and ſo by little and little the glory of the Romanes encreaſing, being allured, partly by the valour of their armes, partly by the greatneſſe of their *Monarchy*, and partly awaked by the generoſity & magnanimity of their harts, they wonne honour, and glory in the world, and in all future ages immortality.

VVhy doe Kings and Princes, contrary to the opinion of the common people taſt leaſt of pleaſure and Delight?

Probleme.98.

PErhaps becauſe they want that liberty that other men haue, beeing commonly ſhut vp in impregnable forreſſes, and ſtately pallaces, compaſſed with many walles, kept with guard vpon guard by day, and watched by ſentinells at night, for which debarment of liberty they may thanke thoſe ſuſpitions, & enuies, & emulations that they endure: & if all theſe were not, yet the regall reſpect & maieſtie of great perſonages permits thē not to walke abroad at their pleaſure, much leſſe doth it become them to ſhew themſelues, either in publike ſpectacles, or priuate aſſemblies, ſo that being detained by the bridle of comly decēcie, they are deprined of the ſight of many delightfull things, which if it vſually happen within their owne lande, or citty where they make aboad, much more in ſtrange countries, which are farre diſtant from them, and

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moſt of all in thoſe that are vnder the empire of another crowne: for to thoſe places they cannot goe without great ſuſpition, and danger to their ſtates, and perſons: and if ſometimes it do fall out, that they do goe, it is ſeldome graunted vnto them, and neuer without inconuenience. And therefore they liue depriued of all thoſe wonderments, that are ſeene in ſo many ſtrange cities, and prouinces, and kingdomes. And if it fall out that by reaſon of their greatneſſe, and bountie, any Beautifull, or ſtrange thing bee brought from farre to their own pallaces, this hapneth but ſeldom, and the reward (thereof) muſt carry a proportion to their owne greatneſſe, though there be no proportion betwixt that one thing they ſee, and thoſe thouſands that are in other countries, and cannot be brought vnto them. So that the pooreſt creature that is, in this cõdition, excelleth the greateſt princes on the earth: for euery common perſon being a free man borne, hath liberty to diſpoſe of himſelfe, and at his owne pleaſure, without the feare, & ſuſpition of any: he goeth forth off his ſimple cottage or paſtorall cell, and viſiteth the Cittie, gazeth, and glutteth himſelfe, with the

ſtrange

ſtrange wonders thereof, is preſent at euery publike ſpectacle, euery priuate paſtime, euery ſhow, euery recreation, yea and with little charge, he paſſeth ouer the higheſt mountaines, from kingdome to kingdome, from prouince to prouince, and glutteth his eyes with delightfull obiects, proud magnificences, ineſtimable treaſures, princely ſtatues, ſumptuous edifices, and enricheth his knowledge with variety of manners, & complections, and languages, and the hidden vertue of euery hearbe, & plant, delighteth himſelfe with the beautie of euery beaſt, with their colours, their ſtrength, their diſcipline, and therefore who can denye but this man (hauing this liberty of his body, whileſt at his owne pleaſure hee wandereth through the ſpacious Element of the earth, and of the ſea, viewing the moſt noble parts of Nature, and contemplating the manners, and cuſtomes of nations, and the ſtrange artes of mans inuention) farre excelleth the little experience of the greateſt Potentates, who ſpend their time within the ſmall circuit of their walled Pallaces. And therefore it conſequently fol-

loweth

loweth, that they taſte leſſe of the delights of this world, then men of baſe eſtate and condition. *Or Perhaps*, great Princes alwayes abounding in euery good thing that bringeth delight with it, want, by the continuall fruition of them, that pleaſure, and content, which the lacke of them procureth vnto others. Wherby we ſee (to ſpeake of the ſenſe of Taſte, for in the ſenſe of Seeing it doth already appeare) that their tables beeing alwayes furniſhed, with exquiſite meates of all ſorts, and that in great abeundance, and thoſe ſo dreſſed and ſeaſoned, and ſauced by the arte of a skilfull hande, with a thouſand trickes, and inuentions that euery daye ingenious gluttony findeth out, they neuer ſit downe to the table with hungry appetites, but being alwaies accuſtomed to haue the ſelfe ſame diſhes, of fleſh, and fiſh (for variety cannot alwayes be had) their diet (were it Nectar it ſelfe) growes loathſome vnto them: wherby it commeth to paſſe, that they reliſh nor the dainties of their ſumptuous tables, but ſomtimes they condemne nature as imperfect, in not prouiding better variety of viands: ſometimes their Cooke, as not skilfull enough

enough to deuiſe ſawces, and *quelquechoſes* to *Delight* their pallats, yea ſuch is their infelicity, that thoſe ſollemne times of meetings, and meriments, wherein euery appetite gluttethit ſelfe to the full, (as Shrouetide, mariages, goſſiping feaſts, and the like, where no dainty diſhes are wanting, that either nature can yeeld, or arte can deuiſe) are no meriments to them, becauſe being alwayes accuſtomed to them, they priſe them not as things newe, euery day being a feſtiuall day to them, and euery daintie their ordinary diet. And that which is worſt of all, and doth moſt expreſſe their infelicity, is, that many times, eſpecially forth off their owne houſes, in cuppes of gold, in fruit meerly naturall; not artificiall, in precious drinkes, and broathes, in ſweete, and lumptuous banquets, they meete with mortall poyſon: and in thoſe viands that are prouided to maintaine life, they feare, and finde the cauſe of death: So that fewe are the *Delights* that Princes finde in the ſenſe of taſte, and thoſe fewe not without iuſt cauſe of ſuſpitions, and danger to their owne perſons: whereas men of lowe degree, and eſtate, yea the countrie

ſwaine,

swaine, plucking an apple from his tree, and allaying his thirste, with a cuppe of colde water, his stomacke being whetted thereunto by his dayly labour, feeleth that sweete relish, and pleasant delight, which great personages in their greatest plentie, and varietie of dyet, are neuer acquainted with. And in solemne times of the yeare, appointed to feastings, and quiill recreation, a small dyet, but little more then ordinary, bringeth with it that admirable content, that delight to the palat, that pleasure to the minde, which by their free and pleasant discourses, and friendly communication of each others thoughts, is made knowne to all that behold them, and they likewise made mery with their meriments. So that it cannot but bee plaine and manifest, that the pleasure that princes and great personages take in the delight of *Taste*, is no way comparable to that of men of farre inferiour estate and condition. *Or Perhaps*, because the powers are offended with the ouer-excellencie of their obiects, as we see the excessiue light of the Sunne offendeth the eye: and therefore it is no maruell, if in Princes and great perso-

nages, the ſenſes of *Taſte* and *Smelling* are alwayes languiſhing, as of *Taſte* it already appeareth, and of Smelling we may ſay, that by the great and dayly fragrancie that all the odours, and ciuets, and muskes, and ſpices, and waters, and a thouſand the like precious oyntments doe make, the organe of their *Smelling* (which is the noſe) being ouer-glutted and weakned, they cannot poſſibly giue any true iudgement of any odours, nor conſequently take any true delight in them. But the ſimple and ſilly ſwaine of the countrie, being not onely not acquainted with the variety of ſweete ſmelles, but ſometimes with ſauours very vnpleaſing, receiueth greater content and comfort in the ſmell of one onely flower, one onely Roſe, then the greateſt Princes of the earth, in the greateſt variety of ſweet ſmelling odours. *Or Perhaps*, becauſe great Princes and Potentates, by flattery and diſſimulation (a ſinne too common amongſt them) are too commonly deceiued. For the feare that euery man hath of the power of great perſonages, which holdeth euery man (bee he neuer ſo bold) from vttering any thing vnto them that may

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any way discontent them: so that they heare nothing but pleasing newes, their owne praises and commendations, and the vaineglorious bragges of those that attend them, which forasmuch as they are for the most part vntrue (for then are praises onely true, when they are vttered by a free tongue, with much knowledge, and little affection) bring with them rather a noysome tediousnesse, then any delight, and darke ignorance in discerning a true friend from a false. But a man of lower degree, and farre meaner fortunes, as hee wanteth power to giue cause of feare, so because he knowes men speake not for feare, hee takes more delight to heare other men speake well of him. And though Princes sometymes in their priuate Chambers, enioy the delight of Musicke, yet the common people haue it more common, and when they wante that which arte can affoorde them, the byrdes of the fields, with their pleasant notes are neuer wanting vnto them. *Or Perhappes*, because it often commeth, to passe by the corruption of Nature, that the delights of the sense of *Touching* are

ſildome exerciſed without danger of intemperance, which falling out in the perſon of great Princes, eſpecially in the act of Luxurie, the infamie and diſhonour thereof, is ſo much the greater, by how much they are higher and greater then other men. For a Prince can neuer commit any ſinne, but it is preſently cenſured by his people, and therefore the infamie depending vpō many tongues, muſt neceſſarily ſpred farther, and grow greater, ſo that they can ſafely enioy onely the honeſt delight, which all men (beſides) by lawfull matrimonie may bee poſſeſſed of. *Or Perhaps* becauſe great Princes doe commonly want thoſe goods, eſpecially of the minde, which can onely make them truely happy in this life: *For Peace* is an excellent good, and this they can neuer wholy enioy eyther with forraine Princes, or their owne ſubiects: warre is a great euill, threatning vnto vs the loſſe both of life and goods, and whileſt it beareth ſwaye, the Princes themſelues are not ſecure, euen within the walles of their Cities, and when it beareth not ſwaye, they ſtill endure the effects thereof, ſecret hates and treacherous vnderminings:

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The ſweete band of friendſhip is an excellent good, the very ſhadow wher-of (by reaſon of thoſe continuall flat-terers they haue about them) they cannot promiſe themſelues; It is a great benefit to make proofe of the faith and fidelitie of thoſe they loue, before deare experience bewray their infidelitie, being many times ſlaine by their owne children, their bre-thren, their wiues, their neighbours: for which they may thanke their vn-bridled deſire of bearing rule. The peace and quiet of the minde, is an excellent good, whereof they are in ſuch ſort depriued by publicke buſi-neſſe, and the many and dayly com-plaints of their ſubiects wrongfully op-preſſed, that they paſſe ouer whole nights with watchfull eyes, and trou-bleſome thoughts, exceeding therein the vnfortunate condition of the ba-ſeſt ſlaues, who after their wearieſome trauels in the day, in the middeſt of their chaines and fetters, ſleepe ſound-ly and ſecurely at night. And laſtly, the felicitye and proſperous eſtate of children is a ſingular good, but the chil-dren of great Princes grow thereby in-temperate, proud, and inſolent; which

blessings meaner men do many times enioy, with greater pleasure and content, then the greatest potentates of the earth.

OF SORROW.

Why hath Nature giuen Sorrow vnto Creatures?

Probleme.99.

Perhaps, becauſe the preſence of contraries which are wont to corrupt euery particular thing, by offending, & altering the parts thereof, being by the ſlowneſſe of the powers of the other ſenſes vnknowne, and by the awakened ſence of *Touching*, being with much griefe and martyrdome apprehended, Nature is ſtirred vp by flight and all poſſible meanes to ſaue it ſelfe. *Or Perhaps*, becauſe that which the concupiſcible part could not do with the iraſcible, that is, what deſire and anger together cannot effect, might bee ſupplyed by the helpe of

of *Sorrow*: for we ſee a beaſt being prouoked by the Huntſman that followeth him in chaſe, flyes with all the poſſible ſpeed he can make: but if by chance there be added to this his feare, ſome blowe, or wound, he doubleth his force in flying, runnes thorow euerie thicket, leapes euery ditch, euery mound, yea caſteth himſelfe headlong from the higheſt rocke to the loweſt valleyes, the paine and griefe, that hee feeleth by his late receiued hurt, ſtill encreaſing his ſtrength. *Or Perhaps*, becauſe though Nature eſpecially intend *Delight* in euery creature: yet by accident it intendeth *Sorrow* too, that is, to giue notice to euery creature, by ſuch ſenſible griefe and torment, their approching ruine and decaye, and that therefore it is neceſſarie they giue what ayde and aſſiſtance they can to the part offended. *Or Perhaps*, becauſe the excellencye of euerye thing, is better knowne by the oppoſition of his contrary: and therefore light would be nothing ſo precious, if there were not darkneſſe, nor the Spring ſo pleaſant, if there were not Winter, nor laughter ſo grateſull and acceptable, if it were not

mingled with some teares, and therefore, besids delight which is so sweete and louely to nature, she hath likewise added griefe and sorrow to make delight more amiable. *Or Perhaps*, to the end that man should be farre the more ready and willing to aspire to the true felicity of that other life, where onely there is delight without sorrow, and ioye without feare of melancholy, which in this life (where there is an euerlasting combat betwixt a thousand contrarieties) cannot be found.

Why is the sense of feeling most subiect to griefe?

Probleme. 100.

PErhaps, because the Nature of euery particular creature, being subiect to that ruyne which the contraries thereof from all the partes of the body, as well behind as before, on the right side, as the left, aboue as beneath, doe present vnto it, benigne nature hath prouided the sense of Touching; which dispersing it selfe through the whole body and life of euery creature,

doth

doth presently finde, and feele euery contrarie, and enimy, from what parte soeuer it shall come: And therefore, the sense of Touching, by reason of the Organ thereof (which is the flesh with the sinowes, and veynes of the whole body) is most subiect vnto griefe. *Or Perhaps*, because no sense is more sensible of offence then Touch, as hauing an Organ very gentle, and soft, and quick to apprehend euery impression of heate, or colde, softe, or hard, pricking, or cutting, or the like: and therefore, though it fall out somtime that the sense of Hearing, Smelling, Seeing, Tasting, haue lost their force and operation, yet the Touch is not onely the last that loseth his vertue: but when it seemeth to be lost by the languishing, or rather insensible weakenesse of the body: yet in some parte or other it manifesteth it selfe: and if by no other meane, yet by applying bandes, or any other offensiue instrument, it is presently awakened and reuiued: Which commeth to passe because the sense of feeling is verie strong, and quick in apprehending contrarie obiects, for the health and preseruation of euery creature. *Or Perhaps*,

becauſe the ſenſe of Feeling is more in exerciſe then the other ſenſes: for the eye doth not alwayes *See*, the eare doth not alwayes *heare*. The pallat doth not alwayes *Taſt*: the noſtrelles do not alwayes *Smell:* but the ſenſe of *Feeling* is alwayes in action, & alwayes feele ſome ſenſible quality, being euer compaſſed, if with no other body, yet with the ayre, which by the diuers impreſſions thereof, being many times altered, comunicateth vnto the body which it compaſſeth, her changes, and alterations, of cold, and heate, drith, & moiſture: whereby it followeth, that though the other ſenſes do ſometimes take ſome breathing, & reſt themſelues from their worke: yet the ſenſe of *Feeling* is alwayes vigilant, in ſo much that whatſoeuer do approch that is any way contrary, or hurtfull to any creature at reſt, and in his dead ſleepe, as fire, or the like, he preſently awaketh and ſtarteth vp vpon his feete, becauſe the touch by that griefe, which is cauſed by an approching enimy, ſtandeth Sentinel, and giues warning of defence.

VVhy

Why are griefes of the body communicated vnto the minde, and those of the minde vnto the body?

Problem. 101.

Perhaps becauſe the vnion of the forme with the matter, is a ſweete ligament of nature, or rather an amiable chaine of Loue, ſo that the forme louing her naturall matter, by it perfected, and brought into action, and ability to exerciſe her works, it cannot but greeue with it, when ſorrowes afflict it, or contraries any way deforme it: and therefore no maruell, if the ſorrowes of the body are communicated vnto the minde. *Or Perhaps*, becauſe the reaſonable ſoule, for the time is tyed, and vnited to the body, dependeth vpon it, as vpon her organe, or inſtrument to exerciſe her natural powers: for the inward diſcerning faculties, in their operations, depend vpō the outward diſcerning powers, which do carry the ſenſible kindes to the inward ſēſes: wherby it cometh to paſſe, that the body being martyred, & conſequētly the ſenſes altered,

altered, which in that maſſe of the body are conteyned, they preſent thoſe corporall kindes or ſpecies very imperfectly to the inward powers: and therefore remaine likewiſe in their workes very confuſed, and impotent, whereby followeth that griefe, and heauineſſe of heart, and affection of the minde, which euery man findeth in himſelfe by the paſſions, and ſufferings of the body. *Or Perhaps*, becauſe in the compoſition of man there is a kinde of order or marſhalling of the powers among themſelues, which hath the ſimilitude, or reſemblance of a Monarchy: all the parts in due place, and order obeying the Empire, and commaund of the firſt mouing power, which is the will. And therefore if the body, and euery member thereof be well diſpoſed to their worke, it is all to doe ſeruice vnto the will, and if by the power, and puiſſance of the bodily forces it come to paſſe, that any thing be acted worthy comendations, worthy a crowne, the honour is the willes, which gaue in charge to the handes, and other partes of the body to attempt ſo honorable an enterpriſe. And ſo likewiſe, if it come to paſſe,

that

that the hand cannot worke, the foote cannot go, the eye is dazeled, the eare obſerueth not, and all the members of the body be weake, and the whole body languiſhing, it is a token that the Monarchy of the will is depriued of that traine of the vniuerſall powers, which ſhewed themſelues ſo prompt, and ready at her ſeruice and commaund. And therefore no maruell, if the minde be ſorry for the griefe of the body, becauſe ſhe ſeeth by the ill diſpoſition thereof a greate part of her glory extinguiſhed. *Or Perhaps*, becauſe the minde, by a kinde of foreknowledge, ſeeth that the griefes of the body are but as precedent forerunners to the ruine, and corruption of the whole, by which ruine there followeth the ſeperation of the ſoule from the body: which is ſo much more greeuous then any other, by howe much the minde of all other ſubſtantiall formes is the more noble: and this griefe contineweth ſo much the longer, by how much longer it hath bin vnited vnto the body, and therefore the minde ſeeing the naturall ſtrength of the body by the extremity of griefe

griefe to decay, and fearing a future ruine of all, is many times oppreſſed, nay ouerwhelmed with melancholy and griefe. The like may likewiſe be ſayde of the griefes and ſorrowes of the minde, which the body doth ſo participate, as if they were proper vnto it ſelf. For the body ſeing his naturall force, the exerciſe of his powers, his action, and life to be placed in his Forme, from which it taketh his beeing, powers, operations, name, and diſtinction, it is no maruell, the minde being Melancholike, and full of heauineſſe and griefe, if the body likewiſe doe decay and languiſh. For the ſoule being ſeparated, the eye ſeeth not, the hand mooueth not, the tongue ſpeaketh not, the eare harkneth not, the foote goeth not, the ſhoulder ſuſteyneth not, and the whole body, as vnapt to do any thing, like an earthly burthen falleth to the earth.

Why are the griefes of the body more sensible and violent in softe and delicate bodies, as of women & honorable personages, then of those that are strong and valiant?

Problem. 102.

PErhaps, because the senses, by how much more pure & noble they are, by so much the more excellently doe they apprehend those sensible kinds, & obiects that belong vnto thē. Now the flesh being the organe, or instrument of the sense of *Feeling*, and that Organe in noble men (their bodies being framed of purer blood, by reason of a purer diet) & in women (by reason of their thin & delicate skin, and excellent temperature of body) most pure and noble, it could not otherwise be, but that womē, & noble men should more sensibly, and strongly feele the bitternes of any bodily griefe. Which may likewise appeare in the Oxe, and the Asse, who stir more slowly with the pricke of the goad, or spur, then either the dog, or the horse, because they, abounding with a nature very earthly, & melancholike, receiue not the blowe with that feeling griefe

that

that the dogge, or the horse doth, being beastes of a more noble, and generous nature. *Or Perhaps*, because noble men, being much giuen to the commodities of Nature, and women to the delights of *Bacchus*, and the wanton allurings pleasures of *Venus*: they passe their whole time in ioy, and pleasant recreations: in so much that if it fall out, that they are inforced, eyther by chaunce, or defect of Nature, or violence, to suffer any griefe of body, they are farre more afflicted with it, then men of baser estate, & conditiō, who besides that they haue bodies, eyther by nature, or education of a harder temper, & consequently are lesse apt to feele the griefe and vexations of the body, they are cōmonly accustomed to much variety of misfortunes, and to suffer the discommodities of nature, and the iniuries of all times.

VVhy are the griefes of the minde farre greater then those of the Body?

Probleme. 103.

PErhaps, because the iudgement of the reasonable, or intellectiue part,

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is more perfect, as hauing knowledge of causes remote, and neare at hand, then that of the sense, which manye times erreth about his present sensible obiect, whereby that griefe, which the sense feeleth by the alteration of the bodily partes, is ioyned to the confused iudgement of his owne passion, & doth only grieue without reason & discourse: but reason, which seeketh all thinges by subtilty of wit, vnderstandeth and iudgeth all things with equity and iustice, doth not so much consider the offence of the sense, as the iniury of that hand that offereth it, the iniquity of that minde, the vnhappy chaunce, blind fury or whatsoeuer besides that offédeth. *Or Perhaps*, because the sorrowes and griefs of the soule, haue a more potent and effectuall obiect in their martyrdomes, then the sense hath. For, the griefes of the body do many times proceede from those things that are contrary to nature, from the violent assaults of brute beasts, from humane chaunces and the like, which vse to change, and alter the body: but the sorrowes of the minde, from those great, and strange occurrents, that happen eyther to our selues, or to any thing that is ours: especially

cially from iniuries, losse of honour, or goods, death of friends, iniust persecution of mighty Princes, treachery of friends, iniust iudgments, losse of children, senses: and (that which maketh vp the heape of all these griefes) from the vnkindnesse of those that in the middest of them do abandon vs. Which occasions of sorrow, of how great importance they are, the weakest iudgment may easily conceiue. *Or. Perhaps*, because the remedies for the griefes of the minde are not so easily found, as those of the body, and therefore we see that a Chirurgian, or a Phisician (many times) with a small plaster healeth a deepe wound, whereas the griefe of the mind, by no manner of means can be so much as comforted, much lesse throughly cured. And therfore hence it is that these griefes beeing remediless, they that should endeuor to cure them, are soone discomforted, and by surceasing their comfortes, increase the malady. *Or Perhaps*, because the griefes of the body, be they neuer so great, in time are cured, or at the leastwise lessened: but in the griefes of the minde, the length of time doth rather euery daye discouer our greater losses, & consequently doth rather

the encreaſe our greater griefes, then any way mittigate the fierſnes of them. Whereby we ſee, that that loſſe which hath happened, eyther by ſhipwracke, or other caſualty, to any family, doth euery day grow greater in the future poſterity: inſomuch that we neuer behold men ſubiect to ſuch miſeries, but they drawe from vs a ſpeciall kind of compaſſion, and commiſeration. But eſpecially, that deepe wound of infamye, which killeth the ciuill life, and many times (the vitall too, piereeth (like a ſharpe razor) euen to the inward cloſets of the heart, and can neuer bee remoued. So that we ſee, that the cauſes of this inward griefe of the minde, are ſtrong, and mighty, and the remedies eyther none at all, or verye fewe, and ſlender: and therefore it ſufficiently appeareth, that the griefes of the minde are far greater, then thoſe which pearce no farther then the outward ſenſe.

VVhy are great Princes commonly afflicted with the griefes of the mind, and men of baſer condition with thoſe of the body.

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Probleme. 104.

PErhaps, becauſe princely priuiledge or the dignity of dominion, and ſouereaignty, carrieth with it plenty of all thoſe things which eſpecially procure the health and welfare of the body. As to liue in howſes holeſomely ſituated, to vſe a dainty and delicate diet, to drinke pure wines, to take their repaſts at dewe times, to cloath themſelues according to the ſeaſons of the yeare, to apply themſelues to thoſe exerciſes that are not ouer-violent, which altogether with a iuſt temperance, and moderatiō of their whole life, maintaine the health and proſperity of the body. In ſo much that they are ſeldome, or neuer aſſayled with the griefes of the body by any accident of Nature, and much leſſe by the hand of their enemy, their ſtrength and powers being ſo farre from fearing any ſuch force, as that they alwayes ſtrike a feare, and terror into the hearts of others. But men of meaner ſtate and condition, that haue ſcarce a cottage to couer their heads, much leſſe Lord-

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ships, and rich reuenewes to maintaine their ſtate, are enforced to dwell where they may, to feede vpon ſuch as they haue: yea many times to kill hunger with that which kills thē. Neither can they obſerue howres of repaſt, nor vſe the benefit of ſeaſons: but are conſtrained to laye open themſelues to all manner of inconueniences, and to will that which their owne neceſſityes require. And that which is more, they are enforced by their buſineſſe, and many occaſions, to vndergo labours inſupportable: whereby it commeth to paſſe: that men of baſe condition, are commonly aſſayled with grieuous diſeaſes, and a thouſand paynes, and aches of the body: and by reaſon of their flēder ability, are ſubiect to contempt, and the many oppreſſions of the mightye. But contrariwiſe Princes, and great perſonages, as hauing the prerogatiue of blood, the greatneſſe of honour and ſtate, the height of fortune, are verye much afflicted with the griefes of the minde, whether it be, becauſe the leaſt wrongs that may be, to thē ſeeme great, or becauſe feares, & ſuſpitiōs more then any other affectiō affright them, or becauſe the diſobedience of ſubiects, or

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enuye of their competitors inflame the? or becauſe hatred and malice doth many times macerate them, or whatſoeuer be the occaſions, they are alwaies aſſayled with much variety of paſſion: whereas men of low degree, who neyther haue their eſtates ſo entyre, nor thoſe offices which by the greatnes and grauity of their buſineſſe, preſſe downe thoſe with heauineſſe and griefe that beare them, after their labours are ended, paſſe their houres, & dayes in peace and tranquillity, ſleepe ſoundly without moleſtations, are freed from the enuye of others, as poſſeſſing nothing that another ſhould enuy. Anger deuoures them not, but all brawles, and contentions with a word, or a blow, are concluded, and ended. Feare afflicts them not becauſe they want the many occaſions of iealouſies, & ſuſpitions, & laſtly their owne affections and deſires conſume, and ſpend them not, becauſe they neuer paſſe thoſe bounds that they may not eaſily be obtayned: and therefore they are little diſquieted with the griefes and vexatiõ of the mind. *Or Perhaps*, becauſe the little liberty of great princes makes them continent, and therefore healthful of body, and the great freedome of inferior

seriour persons makes them licentious, and intemperate, and therefore subiect to the griefes of the body. So likewise this debarment of liberty, and too frequent retyrings of great personages, as they are an occasion of bodily health, so they bring many passions, and torments, and melancholike discontents vnto the minde: which then worke their force with greatest violence, when their thoughts may wander without disturbance. Which falleth not out with cõmon persons, who by reason of their liberty go forth of their lodgings, delight themselues with variety of sights, and company, passe away the time in pleasant discourse, sometimes with one, sometimes with another, whereby hee quitteth himselfe of his worldly cares and discontents, and either grieues not at all, or mittigates that little that hee hath.

Why are the griefes of women in labour of all other bodily griefes the greatest?

Probleme. 105.

PErhaps, because women being willing

ling with their labours to giue life and light vnto their children, they cannot doe it but by paſſing the darke gates of death, by thoſe grieuous and bitter torments they endure in their labours: for to ſpeake *Philoſophically*, the generation of the one, muſt be the corruption of the other. *Or Perhaps*, becauſe the parts of the Matrice being enlarged, and the gate of Nature being opened beyond the wonted bounds, there is a kinde of commotion or diſtortion made of all the other parts anſwerable vnto it: from whence ariſe thoſe fierce and bitter ſorrowes which threaten death it ſelfe: for wee all know how great that alteration is which we feele in the diſlocation of any one member or bone, which troubleth the whole minde, and tormenteth the whole body, the parts thereof being in ſuch ſort tyed and intangled together in an excellent order, that from the violent remoue of any one member from his naturall place, all the reſt are ſtrangely affected with paine and griefe. But in ſo great a mutation, and diſlocation of the chiefe maiſter bones, and in ſo great an vndoing, and diſſoluing of the reſt, what incredible paine and torment is endured,

endured, they onely can beſt tell, who vpon their bed of death haue made experience thereof. *Or perhaps*, becauſe the woman was no ſooner created, but by taſting the forbidden fruit, & deliuering it to our Grandfather *Adam*, brought death vnto her ſelfe, vnto *Adam*, and to all his poſteritie as yet vnborne: So that by the iuſt iudgment of God, euen in the gates or entrance of life, whereby her childe firſt entreth this life, ſhee is conſtrained to paſſe through the gate of death.

Why would Plato, *that children from their tender yeares ſhould be accuſtomed both to delight and Sorrow?*

Probleme. 106.

PErhaps becauſe theſe two affections, are the end of all other, all being ordained to follow *Delight*, and flie griefe and *Sorrow*, which being well vnderſtood by young men, they eaſily know afterwards how to diſcerne for what cauſes a man ſhould reioyce, and for what he ſhould grieue, which is a great cauſe of their good educati-

on, and their future seruice for the good of the common-weale. *Or Perhaps*, to the end they should learne the true discipline of that honestie, wherewith a wise man is delighted, and the hatred of that sinne, which bringeth *Sorrow* to honest minded men; and consequently be mooued to follow the honestie of vertue, and to flie the hatred of sinne, being allured to the one by delight, and terrified from the other by griefe. *Or Perhaps*, to the end that being instructed by publicke Iustice, which ministreth vnto the wicked infamie with corporall punishment, and to the good a crowne of honour and immortalitie, they should flye dishonour and infamie, and follow vertuous and valorous enterprises.

VVhy do many dye with too great an apprehension of ioye, others with too much griefe and sorrow of the minde?

Probleme. 107.

PErhaps becaus in great ioyes and delights, (that are either new, or long

long expected, or very soodaine, and bring much felicitie with them) the store and plentie of vitall spirits, enlarging and spreding themselues at that new and sudaine delight, to the superficiall part of the body, and the heart the fountaine of life, being thereby forsaken, it is no maruell if the heart faint, and the man perish. So contrarywise in great and vnspeakable griefes, which arise from strange and sudaine occasions, Nature being willing to succour the part offended, the vitall spirits which are dispersed through the whole body, gather themselues vnto the heart, as the part most noble and most necessary to be relieued: the plenty of which spirits being ouer-great, the miserable heart, by the aboundant heate of them, is not succoured, but smothered, and ouerwhelmed, and so dyeth. *Or Perhaps*, because euery superfluous ouermuch, is alwayes hurtfull, and therefore though delight doe helpe Nature, yet it is onely when delight is in his iust temperature: for meate helpeth that creature which it nourisheth, but yet too much doth not only offend, but killeth him: and if griefe be moderate, though it be alwayes offensiue,

yet if it be not ouer-great, and patiently borne, it ouerthroweth not.

OF HOPE.

VVhy hath Nature giuen Hope?

Probleme. 108.

PErhaps to the end that *Hope* might be an especiall helpe to giue heart and courage to those, who haue newly vndertaken difficult and dangerous enterprises, for without the sweete and pleasant pasture of assured hope, they that are wearied & weakned with their labours, can neuer attaine their desired end. And therefore *Hope* is termed an Anchor, because, as when it falleth out that a tempest ariseth at Sea, by casting the Anchor into it, the vessell is secured from the assaults of contrarie fortunes, the Anchor not suffering it to floate at the pleasure of the raging windes: So they that are actors and labourers in the world, being tumbled and tossed, sometime with one difficulty, somtime with

with another, they are many times in the ſea of their actions and operations, in ſuch ſort ouerwhelmed with doubts and dangers, that were they not ſtayed and ſtrengthned with the Anchor of *Hope*, doubtleſſe the worthieſt and moſt excellent enterpriſes would be drowned in the raging tempeſt of diſpaire, and neuer attaine the hauen of light, or come to the knowledge of mortall men. For to ſay the truth, how could the husbandman endure froſt, and ſnowe, colde, and heat, wet, and drouth? how could he go through his labours, in plowing and digging, and deluing and dunging, and a thouſand the like, yea and as many loſſes, and hinderances, if he were not recomforted by the ſweetneſſe of *Hope*? How could the Artificer amongſt ſo many labours, ſo many inconueniencies, cares, dangers, and hard occurrents of fortune, gouerne his eſtate, and paſſe through his trauells without the ſweet entiſements of ſome hoped good? How could ſtudents and learned men ſpend their ſolitarie dayes and nightly watchings, in deepe ſtudie and contemplation, in much reading, frequent obſeruations, long diſputes, continuall

ſpeculation, multitude of bookes, varietie of authors, diuerſities of opinions, in the ſearch of hidden cauſes, ſtrange effects in the difficultie of artes, the the darkneſſe of a thouſand doubts, and contrariety of textes, if *Hope* did not ſtill giue comfort vnto them in the ſearch of the truth? The husbandman therefore hopes in his plough, the artificer in his inſtrument, the Notary in his Pen, the Sayler in his ſhip, the Souldier in his ſword, the Courtier in his courtly cariage, the Nobleman in his bloud, the Philoſopher in his ſpeculation, the wiſeman in his diſcreet gouernment, the Prince in his iuſtice and fortitude, and the whole world liues and is ſuſteined by Hope. And therefore it was not without good cauſe, that they haue fained this onely goddeſſe *Hope* to be remaining vpon the earth, and the other diuine powers to be tranſlated into heauen. *Or Perhaps*, becauſe it was not ſufficient, that Nature hath giuen *Loue*, which is the firſt pleaſing content of that good wee ſee and deſire, which is that kindled thirſt to poſſeſſe it, but leaſt diſpaire ſhould quench the heate of eyther, ſhe added the Spurre of *Hope*, that notwithſtanding

ſtanding there bee many difficulties in obtayning that good wee ſeeke, wee ſhould neuertheleſſe with all diligence and patience, leaue no way vnattempted to winne the poſſeſſion thereof.

VVhy do rich men, noble men, and young men hope much?

Problemc. 109.

PErhaps, becauſe golde (eſpecially in theſe dayes) ſeemes to be the meaſure or rule, nay the priſe of euery good and temporall honour: for wee ſee magiſtracies, publicke offices and dignities, and euery great place to bee ſold for money, and therefore riche men knowing they haue thoſe riches lying by them, that excell in priſe the rareſt things, it is no maruell if they doe not onely hope after great matters, but (as times now are) obtaine them. *Or perhaps*, becauſe noble men and mighty, knowing that the opinion conceiued of them among their followers, and others, is very great,

and presuming withall, of their power and blood, there is not any thing so high and so difficult, that can limit their hopes: and so much the rather, if to their power and nobility there bee added aboundance of wealth, which corrupteth euen Balsame it selfe. But yong men, by reason of their youthfull heate, being carried by the store, and plenty of those spirits which abound in them, and wanting that great experience which makes men wise, and depending rather vpon that which is to come, then what is past, full of boldnes they hope all things, though farre aboue their owne strength: whereas old men contrarily ruling, and directing themselues rather by that which is past, then that which is to come, from that experience they haue had in being often deceaued in their hopes, they feare to hope any more. *Or perhaps*, because riches, and power, and nobility, being three principall worldy excellencies, vpon the bright splendor whereof all eyes do gaze, as all men desire them: so they desire to follow those that haue them: which rich & honorable personages being well aduised of, they imagin they haue with them their hearts too,

too, nay the loue, & affection of as many as for their riches loue them, & therfore they feare not to hope, for as much as they imagin to be worth the hoping, be it neuer so hard, and difficult. And yong men hauing multitude of friends, & delighting to pleaſe themſelues with vaine and ſtrange imaginations, hope in the ſtrength of their own armes, which foraſmuch as it is grouńded vpon a weak foundation is many times deceiued.

Why doth Hope deceiue many?

Problem. 110.

Perhaps becauſe fewe followe that morall diſcipline, which trayneth men vp to knowledge & wiſedome: fewe that conſider the times, weigh the accidents, know the qualities of perſons, truely eſteeme of euery force, iudge of euery place, euery end, ſet iuſt and true limits to their owne deſires. Whereby it cometh to paſſe, that many hoping much, but not hoping with knowledge and diſcretion, hop without their hopes, as they doe who ſeeke the ende by vniuſt meanes. *Or Perhaps*,

becauſe many beeing rather friends to idleneſſe and delicacy, then labour and watchings, and yet willing either out of bold ſimplicity, or ignorant preſumption, to Hope for better effects then idleneſſe is accuſtomed to produce, they faile as much in the fruition of their hopes, as they erre in the meanes to attaine them. For it much more becometh a wiſe man, to take much paynes, and to hope little, then to labour ſlowly, and yet to bee puffed vp with vaine hopes. *Or Perhaps*, becauſe men for the moſt part chuſing the ende, not withall conſidering their owne forces to attaine that ende, and that which is worſe, not conſulting with fit, & oportune meanes, but being indifferently carried with a kind of plebeian fury, they indure many ſtrange encounters, and vnexpected croſſes in their promiſed hopes. And therefore, if they did conſider hereof aright, they would not complaine ſo much of Fortune, as of their own indiſcretion: for what proportion is there betwixt the plough and the ſword, that he that is accuſtomed to the tillage of his land, and the keeping of his flockes, ſhould preſently betake himſelfe to the warres, vndertake the managing of his

his weapon without any premeditated militarie discipline? What resemblance is there betwixt the sword and the setled witte of *Minerua*, that hee that is accustomed to the warres, should without the knowledge of the lawes, vndertake the gouernement of a state? For though his ende bee gouernement, yet the fruite is feare, or rather the hatred of those hee would gouerne: if therefore they find themselues frustrated in their hopes, let them lament their false perswasions, and with true repentance chastice their owne foolish forwardnesse, whereby they shall giue better testimony of their discretion, then in feeding themselues with those vaine hopes that are no way befitting them. *Or Perhaps*, because fewe they are that hearken to the graue admonitions of olde men, who beeing furnished with plentye of wisedome and experience, are excellent helpes to indiscreet and heedlesse young men: and therefore alwayes giuing credit vnto those that rather flatter them, then speake the truth, whether they bc friends, or stragers, they wander out of the true path of humane wisedome, and are

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euer deceiued in thoſe hopes they promiſe vnto themſelues. *Or Perhaps* becauſe moſt men being giuen to pleaſure, and to pleaſe their ſenſe, deſiring without knowledge, and endeauoring without perſeuerãce, though they ſweat litle for it, yet they promiſe enough, and glorying thẽſelues in their vaine hopes, being depriued of them, with much laughter of all that behold them, they lament their owne follies when it is too late-For it is abſurd to thinke, that the appetite ſhould doe his office without reaſon, or the will chuſe, without the knowledge of the vnderſtanding, or wil his ende without counſell, or that counſell ſhould bee without wiſedome, or wiſedome without experience, or experience without time, or time without motion. Many therefore there are, that are deceiued of their hopes, not becauſe Hope doth deceiue, but becauſe their Hope is tyed vnto a will without reaſon, their diſcourſe to an ende without meanes, and to fleſh without the eyes of vnderſtanding, and therefore the fault is not in their hope, but in the want of diſcretion in attaining their Hopes.

Of

OF DESPAIRE.

VVhy hath Nature giuen Deſpaire?

Probleme. xii.

PErhaps becauſe euery agent labouring to an end aboue his ſtrength, and not deteyned by this affection, would fall into the ſinne of folly and ignorãce: which bringeth with it much ſhame & diſhonour vnto a man that is gouerned by reaſon, and by counſell: and wiſdom ſhould attempt only thoſe enterpriſes that are anſwerable to his owne forces. And therfore prudent nature very opportunely hath prouided this affection, to the end that the difficulty, and impoſſibility of any enterpriſe beeing ſufficiently knowne, wee might eaſily abſtaine from the labours thereof, and turne our endeauors to that which is within our powers, and better befitting our owne ſtudies. *Or Perhaps*, becauſe by this affection, Arte and the merit, & exquiſite skil of euery skilfull hand might bee knowne, that what one diſpaireth to performe, another

ther vndertaking, and perfecting in laudable manner, the one for his arte and ingenie, might receiue his dew cõmendations, and the other be likewise commended for his wisdome, in yeelding that to the sufficiency of another, which he knew to bee aboue his owne strength to performe.

OF FEARE.

VVhy hath nature giuen Feare?

Probleme. 112.

PErhaps becauſe as Nature, for a future difficult good, was willing to giue the helpe and assistance of Hope, which might carrie vs merrily through our labours vnto the end: so she would likewise arme vs against a future difficult euill, with this passion of Feare, whereby we might with better speed & prepared force, flie the presence of that euill, which bringeth ruine & destruction with it, if it bee not auoyded. And therefore wee see, that bruite beasts being taught by this affection in what-

whatsoeuer imminent danger, that may bring eyther griefe, or death with it, though the avoydance thereof seeme neuer so hard, yet with trembling of the members, and beating of the heart, and losse of sight, and faltering of the tongue, and disorderly gronings and gast countenance, as much as in them lyeth, they helpe themselues to auoid the fierce cruelty thereof. *Or perhaps*, because an iminent danger beeing foreseene, feare by the very conceipt, and apprehension thereof maketh so strong an impression in the imagination, that the danger beeing auoyded, they neuer afterwards forget to flye & eschewe the like: which wee may obserue in the Asse, who if hee chance to fall into a ditch where he hath made some proofe of perill vnto himselfe, his danger past is an instruction vnto him to auoide the like to come: and as much as in him lyeth, hee will not come neere the place. So likewise, if a Dogge bee stricken by a man, in such sorte that it sticke by him, he euer afterwards feareth and flyeth his presence, neyther will hee bee wonne by all the flattering alluring speeches that may be vsed, to thrust him

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any more: which proceedeth from the remembrance of what is past, and the *Feare* of that which may be to come. So that we see that *Feare* helpeth the basest creatures, euen the asse himselfe, much more man, who is furnished with the rarest excellencies of all the affections. For by Naturall *Feare* he flyeth & auoydeth the iniury of times, of tempest, of famines, of pestilence, and the like miseries that vsually fall out in the world, and all this by that industrie, and diligence that proceedeth from *Feare*. By ciuill *Feare* he flyeth those punishments that the lawes impose, which concerne either the losse of honour, or of the goods of fortune, or of the person it selfe: and this by that careful obseruance of Iustice which Feare stirreth vp. By supernaturall *Feare* he flyeth eternal death and damnation: and that by the Loue of God and his neighbours. So that by the first *Feare* he saueth his body, by the second his honour, by the third his Soule. and therefore no man can deny but that *Feare* is necessarie, nay beneficiall in Nature, because it doth not onely instruct, but preserue too.

VVhy

Why doe Louers alwayes feare?

Probleme. 112.

Perhaps becauſe it is the property of louers to be alwayes vigilant ouer that they loue, and of *Sentinelles* that watch and guarde, alwayes to *Feare*, and therefore louers being imployed in the ſame kinde, are ſubiect to the ſame paſſion. *Or Perhaps*, becauſe they that loue, do not ſo much *Feare*, leaſt that good which they loue be taken away by other louers (which kinde of *Feare*, men call ielowſye) as leaſt any euill, or hard miſchaunce ſhould befall it, or that they ſhould be any way inferior in vertue to thoſe that emulate them in their loues. *Or Perhaps*, becauſe *Feare* is a certaine kinde of prouidence. And therefore we ſee, that fathers, who are ſtrongly mooued by the excellency of that *Feare*, which is full of amorous zeale, by ſuch affection are ſtirred to prouide againſt whatſoeuer dangers ſhal any way threaten their children. And therefore wiſe and prouident Nature would, that Louers ſhould

ſhould be in continuall *Feare* of that they Loue, to the ende, that at euery neede they may prouide for their neceſſityes: For *Feare* is as a ſpurre to make men fly what dangers ſoeuer generall, or particular, and eſpecially in reaſonable creatures. *Or Perhaps*, becauſe humane loue being alwayes full of the ſwelling inflamation of ſome affection (for neuer was the ſea of loue free from the furious windes of ſuch like cares) Nature would that the hearts of louers ſhould alwayes be accompained with *Feare*, for the perfection, not corruption therof: for by *Feare*, euill is foreſeene, danger auoyded, things neceſſary are acquired, and vertue increaſed.

Of

OF BOLDNES OR COVRAGE.

VVhy hath Nature giuen Courage?

Probleme. 114.

PErhaps, because that *Courage* which we see in al creatures, is the strength or bulwarke of nature, which then with much honour appeareth in euery particular kinde, when they cannot attaine without speciall danger their purposed end. For then they arme themselues with new forces, and with all their powers abandoning all feares, they make strange and incredible proofes of their strength, and courage, runne through all dangers, beate downe all forces: which if they should not doe, they could neuer attayne that ende which is compassed with so many dangers, so many difficulties: for loue and desire are not sufficient, as being both imployed about those things that bring only pleasure, & ease, and delight with

with them without danger, much lesse doth hope suffice, which hopeth onely that which is simply good: nor *Feare*, which flyeth, and dares not incounter a danger. And therfore courage which is the fortresse which nature hath giuen to her workes, was most necessary amongest other affections to serue the iracible part. *Or Perhaps*, because euery agent willeth his end as his good: but many being by nature weake, seeing some difficultie in the end, are comforted by hope, but finding not only difficulty, but danger too, if by this other affection of Boldnesse, and Courage, they were not strengthned, they would neuer stirre farther to arrayne their desired end. For such, and so greate are dangers many times, that men are hardly stirredvp by this affectiõ to vndergo them. And therefore we reade of one only *Horatius* in all *Rome*, that durst oppose himselfe against the *Thuscane* armies, of one only *Curtius*, that cast himselfe into the firy gulfe, to free his country, of one onely *Mutius*, that passing to his enimies camp, durst in the middest thereof assault the person of the king, of onely three *Horatij* that committed their liues to the danger

danger of a ſingle combat, to quit their countrie of their enimies forces: Of one onely *Cæſar* that durſt commit his body to the mercyleſſe ſeas in the dead time of winter, and that to fight with his enemie. So that, to the atchieuing of dangerous enterpriſes, an vndaunted courage is alwayes neceſſary.

Why are yong men commonly bold and courageous?

Probleme. 115.

Perhaps becauſe young men abound with much bloud & heate, by the vigor of Nature, and conſequently with much vitall ſpirits. Whereby they are made ſtrong, and hardy in vndergoing dangerous enterpriſes, inſomuch that neither fearing death, nor the dangers thereof, euery thing to their ardency ſeemes caſye. *Or Perhaps*, becauſe young men are commonly ambitious, and caried with a feruent zeale, and deſire of honour, whereby being ſpurred forward, there is not any enterpriſe ſo difficult or dangerous

gerous, which can ſtrike feare into them: or they dare not vndertake. *Or Perhaps* becauſe being ſtrangely poſſeſſed of an opinion of that ſhame, and diſhonour which feare and cowardly daſtardlines bringes with it, they will rather chuſe to loſe their liues with honour, then liue with infamy. *Or Perhaps*, becauſe young men by reaſon of the multitude of thoſe affections which abound in them, and thoſe the moſt headlong and dangerous, as Anger, a feruent deſire of things delightfull, Fury, and a thouſand the like vnbridled affections, whereby they many times fall into great, and vnauoydable dangers, they are inforced to the ende they may free themſelues from thoſe perilous chaunces, to gather heart, and ſpirit, and courage, to ſuſtayne and incounter whatſoeuer ſhall happen vnto them.

Of

OF ANGER.

VVhy would Nature giue Anger vnto all liuing Creatures?

Probleme. 116.

PErhaps becauſe by ſuch meanes the Cholericke humour eaſily awakening thoſe forces that in our quietter moods are fallen aſleepe, and ſtirring them forward againſt thoſe dangers that ſhall any way incounter them, they might arme themſelues with a defence anſwerable to thoſe dangers that doe aſſayle them. For if a dogge being aſſaulted by any other beaſt, were not caried by the violence of this *Anger* to his owne defence, he would neither ſhew that courage that he doth in his fight, nor indure the combat, but rather looſe his owne life. And a horſe ſo magnanimous a beaſt, at the ſound of the trumpet, would neuer be ſo ready, and hardy to aſſayle the enimies ſquadrons, if he were not ſpurred forward by the force of this affectiō, which by

by the great concurse of blood about the heart, inflameth the spirits, and ministreth new vigour vnto the members. *Or Perhaps*, because there is no Nature vnder the heauens that hath not some contrarie and opposite nature vnto it, as the water to the fire, the Lambe to the Wolfe, the Wolfe to the Dogge, and the like haue all other creatures. From which contrarietie of Natures there ariseth plentifull occasion of wrongs, and violences, to the vtter ruine of one another: and therefore it was necessary, to the conseruation of euery particular Nature, that it be furnished with the strength and vigour of this angry affection, whereby such offences might bee remoued as shall any way assaile or encounter it. And therefore we see that nature hath not onely giuen this potent affection to this necessary end, but hath likewise furnished euery creature with outward armes for his better defence: as with hornes, tuskes, teeth, beakes, tallants, heeles, prickles, poyson, and a thousand the like forces, both to offend their assailants, and to defend themselues. And if shee haue giuen none of these, yet she hath giuen flight, swiftnesse of running, agilitie

agilitie of body to succour themselues: for in vaine had that force of courage beene, which *Anger* ministreth against a present iniurie, if it were not for that assistance that it hath from those outward armes, wherby *Anger* being kindled in the breast of any creature, he becommeth hardy and bolde, to defend, and offend, to enter combate with his aduersary, to beat downe his forces, to wound, to teare, to kill, whatsoeuer shall make resistance, or seeke to offend him.

Why is Anger in the brest of men easily turned into a sinne?

Probleme. 117.

PErhaps, because such is the propertie of humane affections that they are alwayes ingendred with some alteration of the body, as it plainely appeareth in *Sorrow*, which afflicteth the sense; in *Feare*, which maketh pale the countenance; in bashfulnesse, which adorneth the face with a chaste and crimsin hew; in *Delight*, which dispersteth the spirits through all the

members: and in euery other affection more or leſſe ſenſibly: from whence it followeth, that thoſe affections that do moſt change and alter the body, doe likewiſe moſt diſtemper the minde, which in many operations doth communicate with it: and therefore *Anger*, by reaſon of the great ſtore of bloud, which gathereth it ſelfe to the fountaine of life, ingendereth a ſtrange kind of commotion throughout the whole body, and conſequently a great perturbation and diſtemperature in the mind, or reaſonable part: and therefore it is no maruell, if a man that is *Angry*, be vnfit for counſell, which requireth a ſpeciall and principall vſe of reaſon. And therefore it is wiſely ſaid, that *Anger* is blind, becauſe it maketh men blind in their iudgment and common diſcourſe: whereby it comes to paſſe, that *Anger* doth ſildome times conteine it ſelfe within the bounds of vertue, becauſe furie, and blind deſire of reuenge, cauſeth defence to paſſe into offence, and offence to iniury, and iniurie to iniuſtice, and iniuſtice to vice. *Or Perhaps*, becauſe the arme of *Anger* is too heauie, and with too great a violence preſſeth downe his patient, and of a helper

made

made a hinderance, and by exceeding his iuſt meaſure, of a vertue, is made a ſinne, and therefore from hence proceed thoſe many graue and wiſe aduertiſements of ancient Philoſophers, which are as a bridle to this raſh and inconſiderate affection, which with ſuch celeritie depriueth vs of all wiſdome, and counſell, and vſe of reaſon: which taketh away all light of vnderſtanding, robbeth the will of that wiſe choiſe which deſerueth commendations, and bringeth greater danger to the minde of man, then all the other affections.

Why is the Anger of Princes, and great gouernours commendable?

Problem. 118.

PErhaps, becauſe by office and right it appertaineth vnto them to chaſtiſe and puniſh the wrongs, and miſdemeanours of thoſe their ſubiects, which by violating the law take from a peaceable eſtate all felicity, & therefore that *anger* is much comended in their breſts, which according to the law giueth condigne puniſhment to the wicked: & therefore

they carry the Scepter in their hands, as alwayes seeming to threaten wicked men. *Or Perhaps*, because the *Anger* of Princes, which hath his beginning from zeale and publike benefit, is not directed by those furies of particular persons, who are moued to anger for their priuate benefit: but hauing alwayes before their eyes the true end, which is publike felicitie (a good beyond measure esteemed of all noble and generous hearts) it cannot but be commendable in them, so it passe not the rigour of iustice: in so much that those iudges, that in hearing causes, and censuring controuersies betwixt party and party, are nothing moued with such iust affection, deserue rather blame then commendations. *Or Perhaps*, because great Princes are wonte to represent (as the heads of their people) the publike person of their states, and therefore when a wrong is offered to any priuate person, it is offered to a member of the Prince, whereby it standeth him vpon to withstand and reuenge such injuries, wherevnto he is moued by the violation of those lawes which he hath established, and by *Anger* stirred vp to execute iustice,

eyther

rather against the goods or persons of the offenders: which so long as he doth according to equitie and iustice, cannot but increase his honour and reputation. *Or Perhaps*, because the actions of princes (being subiect to the view and censure of common people) are alwayes accompanied with a gratious kinde of decencie and reason, which conferreth much to the confirmation of their estates: and therefore their anger for priuate offences is farre from furie, and alwayes tempered with that grauitie which best befitteth their royall persons.

Why do many exercise their Anger against themselues?

Probleme. 119.

Perhaps, because they doing that they should not, doe many times finde and feele that they would not, and therefore they learning by deare experience, that they haue offended the inward rule of reason, with strange repentance they fall out with themselues, reprehending their owne errors,

and many times bestow vpon themselues condigne punishment. *Or Perhaps*, because it sometimes falleth out, that men being ouerladen and presled downe with griefe and melancholie, by the remembrance of their passed errors, whereby they are fallen into many miseries, many infirmities, forasmuch as they finde the cause of all this to proceed from themselues, they know not vpon whom to practise their furie, but themselues: like those, that eyther by too brutish a desire of fleshly pleasures, or want of discretion and gouernment, haue misspent their talent of Nature, and the inestimable treasure of their good names. *Or Perhaps*, because men many times entring into a loathing and detestation of themselues, by reason of those many cares and crosses, and molestations, and maladies, small helpe of friends, and dispaires that doe accompanie them, they stirre vp against themselues (like mad men) that little of diuine Nature which is remaining in them, and with their owne furie consume their owne hearts, which forasmuch as it is a matter of iniustice in them to execute, how iustly soeuer they deserue it, they are not to be pitied by

others, that pittie not themselues: but the sinne is to bee hated: For humane actions though they be ouerladen with mountaines of miseries, must yet neuer exceed the limits of reason: which euen out of the craggy mineralls of tribulation, knowes how to worke out the purified gold of vertue.

OF SHAMEFASTNES.

VVby hath man onely obteyned of Nature the gift of Shamefastnesse?

Problem. 120.

PErhaps, because all other creatures, euen from the day of their creation, were made and ordained to one onely end, which they could neuer alter, being prouoked and directed thereunto by nature: but man being created free in his will, to put his hand to the fire, or to the water, to follow vertue, or vice, it was necessarie that he should bee tempered and gouerned in his

will with some bridle, to the ende hee might not runne ryot, and be vtterly ouerwhelmed with intemperancie: and this bridle or restraint, is *Shamefastnesse*, which (forasmuch as that freedome of will to sin, doth still continue after the fall) doth still remaine both as a bridle to sinne, and a treasurie of all feminine and youthfull vertues. *Or Perhaps*, because other creatures cannot haue any matter of shame, or shamefastnesse, there beeing in them no such zeale of honour, as is in men, and therefore, to whatsoeuer part is deformed in them, or hath but the least showe of indecencie in it, Nature hath prouided a couer, least it should offend the eies of the beholders: for our wise and prouident mother Nature, would that in euery thing there should be comlines, honesty, vtility, and beauty: but man, who by wit, & art, and industry, and labours, & watchings, ought to aspire to honour, glory & immortality, hath a large fielde, yea many occasions of Shame, that being moued thereby, he might imitate the magnanimous, and studious *Cæsars*, *Alexanders*, *Aristoties*, and the like.

Why

Why do women and yong men especially blush?

Probleme. 121.

Perhaps, becauſe the zeale of honour which is placed in a good name (either already purchaſed by that good which is already done, or is now in doing, or may be hereafter) maketh them to feare, eſpecially thoſe things that may offend that treaſure, that by vertue and temperate actions is preſerued: and becauſe women, by reaſon of the weakneſſe of their nature, and yong men by reaſon of their little experience, and great ſtore of blood, may eaſily fall into thoſe intemperate errors, that defile their owne good names, and diſhonor their whole families, yea citties where they dwell, Nature hath prouided them this bridle, to withhold them from all vnchaſt, diſhoneſt, and diſhonourable actions: yea it moderates theyr thoughts, makes them modeſt in their ſpeech, temperate in their actions, and wary in al their deliberatiõs. *Or Perhaps*

becauſe a woman allured by that Beauty that ſhineth in her face, and a young man carried by the aboundant heate of his nature, being neither of them gouerned by this affection, we ſee them preſently in ſuch ſort made a prey to their ſenſe, that there is not any luſt & luxury ſo diſhoneſt, and ſhamefull, which they feare to commit: yea thoſe manifold inconueniences, & miſchiefes doe euery day appeare, which they bring both vnto themſelues, and to other, who wanting the bridle, and rule of this affection, teare in peeces the precious vaile of modeſty, and miniſter great cauſe of Sorrow, and lamentatiō, not onely to themſelues, but to whole Cities.

Why is the ſeat of ſhamefaſtneſſe in the forehead?

Probleme. 122.

Perhaps, becauſe as Nature hath aſſigned to all other the affections their ſeate in ſome ſpeciall parte of the

the face: as to Ioy, a merry Semblance, or outward appearãce, to Laughter the Countenãce, to *Sorrow* the eie: to feare *palencſſe* of face, trembling of the voice and the like, ſo to this affection of *Shamefaſtneſſe*, ſhee hath giuen that place which did beſt beſit the office thereof, and hath placed it in the highest part of the face, which we call the forehead, becauſe it is moſt viſible and apparant to the eye of man. And it was fit and conuenient it ſhould be ſo, becauſe that crimſon ruddines that doth there reſide, was ordayned as a ſigne of that chaſt and honourable minde, which for iuſt cauſe feareth to looſe his good name, by thoſe vnchaſt, eyther ſpeeches, or actions, that are preſented vnto the ſenſe, eyther to himſelfe, or any other in his preſence. *Or Perhaps* becauſe Nature would by ſuch open place, and change of colour make manifeſt to him, that feareth not to vndertake any diſhonourable enterpriſe, that ſhee approoueth not intemperate actions, or ſpeeches, and whether they be paſt, or preſent, or to come, ſhee doth not onely not commend them, but hath made her ſelfe

selfe a displayer of that infamy, which by their dishonest desires at their pleasures they would commit. *Or Perhaps*, because men placing their honour in that publike fame and report, which by the mouthes of wise and honourable personages, is made manifest to Cities and Countries, Nature would likewise be correspondent, by a publike, and open signe thereof in the forehead.

OF COMPASSION.

Why hath Nature giuen Compassion?

Probleme. 123.

Perhaps, because it especially becomes a man to be kinde, & courteous, gentle, and pittiful: For therfore hath Nature giuen him a nature so noble, so cõpassionate, & so apt & fit to performe whatsoeuer ciuill and curteous duties. For to be inhumane, sauage, violent, bloudy & cruel, besits sauage & cruell creatures, which liue in mountainous and wild thickets, darke caues, craggy

craggy rockes, and thicke forreſts, and not man, who inhabiteth delightful places, conuerſeth with gentle and generous ſpirits, amiable aſpects, compaſſionate hearts, and true and vertuous friends. And therfore when we behold the hard miſchances and deſaſtres of thoſe that are our friends, and are deare vnto vs, that are wiſe and induſtrious, that employ themſelues in honourable ſeruices, both for their priuate and the publike good, that refuſe no labours to quitte vs from dangers, it is iuſt, and honourable, ciuill and religious too, that in the ruine of their declining fortunes, and vndeſerued miſeries, wee ſhould expreſſe this affection of compaſſion, and with teares of pittie, and offices of humanity, and a fellowlike feeling, euen in the bowels of mercy, and commiſeration, condole, nay ſuffer with them: for we cannot but know how welcome and oportune theſe comfortes are, which are miniſtred in the loſſe of children, death of Parents, ſhipwracke of fortunes, weakeneſſe of Senſes, decay of ſtrength, eyther of the minde, or of the body, loſſe of friendes, and when, in the multitude of our merits

rits, and good deseruings, we bee robbed of that honour, which iustice and the common applause of the people doth put vpon vs *Or Perhaps*, to the end that men afflicted with miseries (especially by the inconstant course of humane things made miserable) should not by the multitude of their afflictions dispayre of helpe and comfort, but satisfie themselues with the compassion of iust men, the releefe of their friends, the condolings of the common people, and so, euery feare, euery inconuenience, euery calamity, and hard fortune should be recomforted by the offices of compassion.

Why are women and old men most pitifull?

Probleme. 124.

PErhaps, because benigne Nature hath giuen vnto women a more benigne heart, which may partly appeare by their more delicate, soft, and amiable

ble complections, and therfore the actions of women are neuer cruell: (except some speciall wrongs vrge them vnto it) for we seldome or neuer see them to embrew their hands in the blood of any, to delight in armes, or the clattering of armour, but meeke and gentle, willing to pardon iniuries, content with slight and slender chastisements, and alwayes pittifull: whereas contrariwise, men are commonly hard harted, not easily perswaded to forgiue, greedy of reuenge, swifte to shed blood no way enclyning to that compassion whereunto women are by reason of their more humane, and pittifull Natures: So likewise old men beeing such as haue passed diuers fortunes, and experience hath taught howe grieuous the losse of things most deare is, what the worth of vertue, the prise of honour, the force of misery, the falshod of friends is, seeing honest and ingenions men, that deserue honour and reward, rewarded with the losse of fortunes, and miseries, both of body and mind, they cannot but with a fellowe like feeling condole their losses, and afflictions, to which compassion young men are little disposed,

by

by reason of the little experience they haue in the changes, and chaunces of this world, but are rather giuen by the feruour and heate of their bloud, to implacable furyes, little considering their owne good, much lesse that of other men. whereby it commeth to passe, that either they know not, or doe seldome put in practise this compassionate passion. *Or Perhaps*, because women are little accustomed to cruell and lamentable spectacles, as the firing of houses, ruinating of Cities, murthering of innocents, and the like extremities of fortune, because they seldome go forth of their owne houses, and therefore the very report of these things strikes a terrour into their heartes, and a bare disgrace without any farther dāmage stirreth vp compassion in them; whereas men on the other side, by the dayly custome of the world, and the greatnes of their heartes, forget these greater miseries, and no calamity seeming new to them, and they fearing none, they knowe not how to pitty other men. But olde men by experience knowing the heauy and bitter blowes of mortall miseries, cannot so soone forget them, but rather calling to minde their owne

forepassed

forepassed calamities, they cannot but pitty those that imitate them in the deare experience of the like fortunes: which young men hauing not yet tasted, knowe not how to commiserate.

VVhy are they that are angry, or in misery, not merciful?

Probleme. 125.

PErhaps becauſe they that are inflamed with *Anger* being wholy giuen to reuenge, which admitteth no pitty, and hauing forgotten all kinde of compaſſion, apply themſelues onely to crueltv, and are ſeldome ſatiſfied without bloud, yea being blind and confounded with the fury of this paſſion, they care not how farre they proceede in their ſlaughters, and butcheries, harkening to no ſubmiſſion, no entreaties of their aduerſaries, but ſo much the rather embrew their handes, in the bloud of their enimies, as if it were abſurd that any pitty ſhould appeare in the acts and execution of reuenge. So likewiſe they that are in miſerie, and want ability at their owne pleaſures

to free themselues from it, attending only their owne proper euill, which much afflicteth them, and little remembring the losses, and crosses of other men, they growe not so pittifull towards themselues, as pittiles, nay cruell towards other men. *Or Perhaps*, because they that are angry, being depriued by the fury of that affection, of that reason which ruleth and directeth euery vertue, they either cannot, or know not howe to performe any vertuous act, much lesse keepe their affections within bounds. And they that are subiect to any crosse or affliction, doe first pitty their owne miseries as being next vnto themselues: and in this selfe compassion they are so much busied, that they forget those troubles, and inconueniences that other men, no way inferior vnto them, in their fortunes, doe indure,

Of

OF EMVLATION.

VVhy hath Nature giuen to man Emulation.

Probleme. 126.

PErhaps to the end that euen from his infancy, he should delight to follow (being spurred on by the desire of glorie) those interprises that depend vpon wisdom, valour, iustice, and all other morall habits, that are any way assistant either to priuate, or publicke felicity: And therefore we see children, euen from their tender yeares (the vse of reason being scarce awaked in them) to imitate those things which in the day time (out of their little experience) they see acted by others, and in such sorte they please themselues in them, that neither with threatnings nor stripes, they will be dissuaded, or be made to forget them; but with new meanes, and a thousand artes, and inuentions, they indeuour to imitate those things, which they haue obserued to be done by a skilful hand: & therfore hence it

it is that we see them imitate hunting with their runnings, & cries, & counterfeit voyces, and snares, and tramells, and the like apish imitations. Hence it is, that seeing the ordering of great armies, skirmishes, fightes, and other military exercises, they inforce themselues (as much as in them lyeth) to imitate them, by making weapons of woode, and canes, and other matter, and ensignes painted, and adorned according to their childish manner. Hence it is, that we see them counterfeite grauity in their paces, audacity in in their countenances, brauery in their bodies, with their swordes by their sides, their poynardes prepared, their gunnes on their shoulders, with drum and trumpet, incountring one another, discharging their peeces, making shew with their handes, but noyse with their mouthes, letting fall their pikes, ioyning their battells, taking prisoners, and ransoming them againe, and what not, that any way appertayneth to military profession. Hence it is, that we see them imitate eloquent men, their action, their pronuntiation, their manner of speech: that we see them build themselues

selues houses, and gardens: yea that they imitate the very publike iustice, and execution euen to the axe, and the halter. *Or Perhaps*, because man being alured by the delight of imitation, might knowe, that he is borne vnto labour, and hereby euen from his tender yeares accustoming himselfe to the habit of vertue, by those frequent actions, which imitation ministreth vnto him, it might not seeme strange vnto him, being growne in yeares to follow with generous courage, and hardinesse, those valiant actes, that crowne their actors with honour and glory: those iust actions that mainteine states: wise actions, that makes vs wary and prouident: and studious actions, that makes vs immortall.

Why doe men emulate thinges most noble?

Probleme. 127.

PEerhaps because we finde that those things onely make men honorable, and of better esteeme in the world, which in their owne natures are principally

cipally good, and of highest accompt: and therefore we desiring those things, that may innoble our natures, and make vs in quality like themselues, we seeke to excell in things supreme and excellent, and by this enuious affection contemne things of lowest value, and estimation. And therefore we emulate, and seeke to excell other men in learning, which feedeth the vnderstanding with the foode of truth, the end of all speculatiue knowledge: In eloquence, which is the publisher of those things which with much study, and many watchings we haue gathered togither, and that with a golden stile, stirring vp the affections of the hearers in wisdome, which is the perfect knowledge of things high and lowe, heauenly and earthly. In riches, which are wont to be the prise of mortall things, and the apteſt, and most noble instrument to attaine the happy treasures of all vertues and sciences. In power, which by the maiesty of a Crowne, & Scepter which gouerneth the whole world, bringeth honor and splendor to as many as possesse it: & in any other thing rare & excelent, which may any way increase our honor, renowne and reputation *Or perhaps*, becau'e weemulate glory, which is awakned

awakned by things of worth, & singular greatneſſe: for by ſuch an affection we are only ſpurred forward, when we ſee our equalls, and ſuch as are like vnto our ſelues, to excell vs in thoſe things that are in repute, & honor in the world: which ſeeming to our owne ſtrength no way impoſſible to be attayned, we imploy all our ſtudies, and endeuors, not only to equall, but excell our corriualles. *Or Perhaps*, becauſe whatſoeuer is little or baſe, as little vnderſtanding, little knowledg in matters of ſmall moment, little ſtore of earthly poſſeſſions, little authority ouer the people, and whatſoeuer is leſſe, then that oppoſite which carieth vs vnto glory, ſeemeth rather priuations, then habits of good things, wherby we aſcend to immortall fame. For little knowledge is rather preſented vnto vs by the name of ignorance, then knowledge: little valour in military affayres, rather by the name of Cowardiſe, then fortitude: little ſkill in humane buſineſſe, rather by the name of Simplicity, then prouidéce: little eloquence, rather by the name of rude ſpeech, then eloquence: little ſtore of poſſeſſions, rather by the name of pouerty, then dominion: and euery other

other thing that is leſſe excellent, ſeemeth rather vnto vs to bee baſenelle, then (in the leaſt degree that may be) height of ſtate and condition: whereby it followeth, that as men borne free, and ſprung from a generous and magnanimous offspring, we are not to labour and weary our ſelues in emulating things of ſmall worth and eſtimation, but we muſt turne our mindes with all our wittes, and beſt endeuours vnto thoſe things, which are of higheſt eſteeme with the beſt and wiſeſt ſort of men: as diſcipline, which inſtructeth vs in thoſe things that concerne God and Nature: as fortitude, which crowneth vs with glory and honour: wiſdome, which teacheth and directeth vs in the whole courſe of our liues: eloquence, which maketh vs admirable: Riches, which helpe to adorne vs: and laſtly, power and authoritie, which mounteth vs vp to the higheſt pitche of honour and immortalitie.

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